SELECTIONS FROM THE APOCRYPHA

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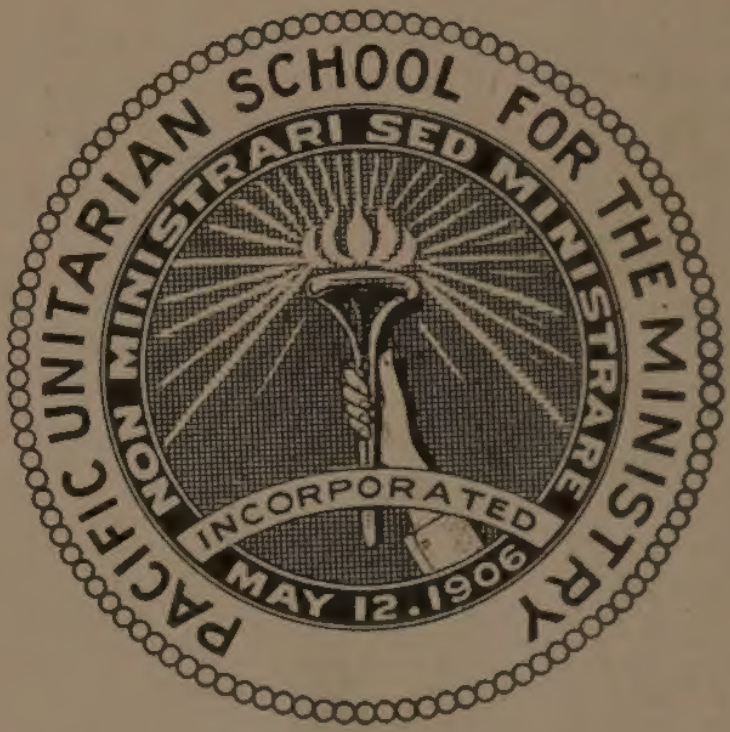

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Preface.

THE books of the APOCRYPHA are most interesting relics of antiquity, containing many wise maxims, devout sentiments, and graphic pictures of manners. They cover a period in the life of the Jewish nation, of two or three centuries immediately preceding the Christian era, of which we have hardly any other record. The Lutheran and English churches consider them profitable and instructive, and authorize reading them in the church services. As the sixth of the Thirty-Nine Articles says: "The Church doth read [them] for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine."

Of late years the British and American Bible Societies have excluded the Apocrypha from the Bibles published by them; and, consequently, it is not readily accessible to a large class of readers. I have thought it well, therefore, to include, in the Wisdom Series, these

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specimens of the wisdom of the Jews. In this volume I have given the Wisdom of Solomon complete, and portions of other books. Ecclesiasticus is so long that it will form a volume by itself. Dean Stanley, in the third volume of his exceedingly valuable and interesting "History of the Jewish Church," gives an account of Ecclesiasticus and the Wisdom of Solomon, which will be found in the following pages. I add some of the conjectural dates of the books, gathered from Smith's Bible Dictionary, and other sources.

The date of the First Book of Esdras is unknown. Being in Greek, it must be after the time of Alexander; being used by Josephus as of equal authority with the canonical books, it must be before the Christian era.

The Second Book of Esdras probably appeared between 25 B.C., and the reign of Domitian 81–96 A.D. It is of Jewish authorship, except the first, second, fifteenth, and sixteenth chapters, which are supposed to be interpolations by some unknown Christian hand.

It is supposed that the Wisdom of Solomon was written by an Alexandrian Jew, at some time between 120 B.C. and 50 B.C., the latter date being the more probable.

Ewald says that the Book of Tobit was probably composed in the far East, towards the close of the Persian period, about 350 B.C.

The Book of Baruch may have been written at the same period as Tobit, but probably it was not known in its present form before 160 B.C. The Jews held it in little esteem; and it was not used in the Christian church before the time of Irenæus, who died A.D. 202.

The Song of the Three Children is of uncertain date. It has been used as a hymn in the Christian church since the fourth century.

The Prayer of Manasses was probably composed not long before the Christian era.

The First Book of Maccabees was written in Hebrew, B.C. 120–100, but is known to us only in the Greek translation.

The Second Book of Maccabees is a Greek abridgment, made at some time between 100 and 50 B.C., of a lost work of Jason of Cyrene, B.C. 160.

M. W. T.

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INTRODUCTION.

[From Dean Stanley's Jewish Church, Lecture XLVII.]

THERE are two [books] which tower above the rest [of the Apocrypha], and which, even by those who most disparage the others, are held in reverential esteem. The one is the recommendation of the theology of Palestine to Alexandria, — "The Wisdom of the Son of Sirach;" the other is the recommendation of the theology of Alexandria to Palestine, — "The Wisdom of Solomon."

They are both in the same class of literature. They both attach themselves in the Hebrew Scriptures, not to the Prophetical or Historical or Poetical portions, but to those writings on which the influence of the external world had already made itself felt, — the books which bear the name of Sol-

omon. They both furnish the links which connect the earlier Hebrew literature with that final outburst of religious teaching which is recorded in the Gospels and Epistles. The Parables and Discourses beside the Galilean Lake, the Epistles of James, of John, and of the unknown author of the Epistle to the Hebrews, have hardly any affinity with the style of Daniel or Malachi, of Tobit or of the Rabbinical schools; but they are the direct continuation, although in a more exalted form, of those two Apocryphal Books of Wisdom.

The Wisdom of Joshua (or, as the Greeks called him, Jesus), the son of Sirach, was the first of those writings which, from the sanction given to them by the Church, were called "Ecclesiastical" as distinct from "Canonical," and thus took to itself the name "Ecclesiasticus," which properly belonged to them all. It was for the Jews of Alexandria first, and then for the Christians, "*The Church Book*," "the favorite book of ecclesiastical edification," "the Whole Duty of Man," "the Imitation," — the "summary of all virtues," as it was called in its original title.

It must have early acquired this reputation. The grandson of its author arrived in Alexandria in the close of the troubled reign of Ptolemy Physcon,[1] — the second of those kings who were renowned among the Gentiles for bearing, seriously or ironically, the name of "benefactor" (Euergetes). When, amongst his countrymen in the foreign land, he discovered "no slight difference of education," and at the same time a keen desire to become instructed in the customs of their fathers, he found no task more worthy of his labor, knowledge, and sleepless study than to translate into Greek this collection of all that was most practical in the precepts, and most inspiring in the history of his people.

It is perhaps the only one of the Deuterocanonical [or Apocryphal] books composed originally, not in Greek, but in Hebrew; and the translator well knew the difficulty of rendering the peculiarities of his native tongue into the fluent language of Alexandria. It is the first reflection which we possess on the Old Testament Scriptures

[1] Probably B. C. 132, the original book having been written about B. C. 180.

after the commencement of the formation of the Canon. "The Law and the Prophets" were already closed. "The other books" were, as the phrase implies, still considered as an appendix, capable of additions, yet already beginning to be parted by an intelligible though invisible line from those of later date. The Son of Sirach had given himself much to their perusal; he was, as we may say, the first Biblical student: but he felt that he had still something new to add, something old to collect. He was, like a great teacher of later times, as one born out of due time. He had awakened up "last of all, as one that gathereth after the grape-gatherers: by the blessing of the Lord he profited," and "filled his wine-press like a gleaner of grapes."[1] It was a noble ambition, alike of the grandfather and the grandson, to carry into the most minute duties of daily life the principles of their ancient law, — "laboring not for himself only, but for all who seek learning."

It is, if not the largest book in the whole Bible (for the Psalms, and, possibly, the book of Isaiah's Prophecies, exceed it), yet

[1] Ecclus. xxxiii. 16.

certainly the largest of one single author. It contains the first allusions to the earlier records of the Jewish race. The Psalms, and occasionally the Prophets, had touched on the history of Abraham, Jacob, Moses, Samuel. But neither in Psalms or Prophets, neither in Proverbs or History, is there the slightest reference to the mystic opening of the Book of Genesis, which in Christian times has been the battle-field of so many a strife, theological, scientific, and critical. It is the Son of Sirach, in his passing allusions to the creation of Adam and to the old giants, who is the first precursor of the Pelagian controversy, of the "Paradise Lost," of the Elohistic and Jehovistic theories.

Jerusalem is still the centre, and Palestine the horizon, of his thoughts. The Priesthood, with their offerings, their dues, and their stately appearance, are to him the most prominent figures of the Jewish community. Nor is the modern institution of the Scribes forgotten. He draws his images of grandeur from the cedars of Lebanon and the fir-trees that clothe the sides of Hermon, from the terebinth with its spread-

ing branches; his images of beauty from the palm-trees in the tropical heat of Engedi, or from the roses and lilies and fragrant shade by the well-watered gardens of Jericho. The drops of bitterness which well up amidst his exuberant flow of patriotic thanksgiving are all discharged within that narrow range of vision which fixed his whole theological and national animosity on the three hostile tribes that penned in the little Jewish colony, — the Edomites on the south, the Philistines on the west, and Samaritans on the north. And in accordance with this local and almost provincial limitation is the absence of those wider Oriental or Western aspects which abound in other Canonical or Deuterocanonical books of this period. It is, after Malachi, the one specimen of a purely Palestinian treatise during this period.

But the grandson, through whose careful translation alone it has been preserved, was not wrong in thinking that it had a sufficiently universal character to make it suitable for the vast complex world in which he found himself in the capital of Alexander's dominions. Even though hardly any direct

Alexandrian influence can be detected in its style, yet it is evident that the breath of the Grecian spirit has touched it at the core, and raised it out of its Semitic atmosphere. The author, although his birthplace and his home were Jerusalem, was yet a traveller in foreign lands: he knew the value, even if he had not the actual experience, of "serving among great men and before princes;" he had "tried the good and the evil among men."[1]

In some respects the Book of the Son of Sirach is but a repetition of the ancient writings of Solomon. In some of its maxims it sinks below the dignity of those writings by the homeliness of its details for guidance of behavior at meals, of commercial speculations, of social advancement. But its general tone is worthy of that first contact between the two great civilizations of the ancient world, and breathes a spirit which an Isaiah would not have condemned, nor a Sophocles or a Theophrastus have despised. There is not a word in it to countenance the minute casuistries of the later Rabbis, or the metaphysical subtleties

[1] Ecclus. xxxix. 4; li. 13.

of the later Alexandrians. It pours out its whole strength in discussing the conduct of human life, or the direction of the soul to noble aims. Here first in the sacred books we find the full delineation of the idea of education, — the slow, gradual process, "at first by crooked ways, then will she return the straight way, and comfort him, and show him her secrets." "At the last thou shalt find her rest, and that shall be turned to thy joy. Then shall her fetters be a strong defence for thee, and her chains a robe of glory." [1] Here is a pointed warning against spoiled children: "Cocker thy child, and he shall make thee afraid; play with him, and he will bring thee to heaviness." [2] Here is the measure of true nobleness: "It is not meet to despise a poor man that hath understanding, neither is it convenient to magnify a sinful man. Great men and judges and potentates shall be honored, yet is there none of them greater than he that feareth the Lord. To the slave that is wise shall they that are free do service, and he that hath knowledge will not grudge when he is reformed." [3] Here is the backbone of

[1] Ecclus. iv. 17; vi. 28. [2] Ib. xxx. 9. [3] Ib. x. 23–25.

the honest love of truth: "In nowise speak against the truth, but be abashed of the error of thy ignorance." Be not ashamed to confess thy faults, nor "swim against the stream of conviction." "Strive for the truth unto death, and the Lord shall fight for thee." There is a tender compassion which reaches far into the future religion of mankind: "Let it not grieve thee to bow down thine ear to the poor and give him a friendly answer with gentleness. Be as a father to the fatherless, and instead of a husband to the widow; so shalt thou be as the son of the Most High, and he shall love thee more than thy mother doth."[1] If there is at times the mournful and hopeless view of life and of death which pervades the earlier "Preacher," yet on the whole the tone is one of vigorous, magnanimous action.

He must have been a delightful teacher who could so write of filial affection and of friendship in all its forms, and so rise above the harshness of his relations with his slaves. He must have seen deep into the problems of social life, who contrasts as keenly as Bacon or Goethe the judgments of the uned-

[1] Ecclus. xiv. 8–10.

ucated many and the highly educated few. Yet in the midst of these homely and varied experiences, which belong only to the imitator of the wise King, a voice as of the Prophet and the Psalmist is still heard. Again and again the strain is raised, such as Amos and Isaiah had lifted up, not the less impressive for the quiet soberness with which it is urged. It is the same doctrine of the substitution of the moral duties for the ceremonial. The true "atonement" for sins is declared to be, not the dumb sacrifices in the Temple courts, but the "honor to parents," the giving of "alms." The trust in "oblations," the recklessness of reliance on the mere mercy of God, are solemnly discountenanced. "He that requiteth a good turn offereth fine flour; and he that giveth alms sacrificeth praise. To depart from unrighteousness is propitiation." And underneath all this, there still burns the quiet flame of hope and resignation. "Look at the generations of old and see, did ever any trust in the Lord and were confounded? As his majesty is, so is his mercy."[1] Both by example and by defini-

[1] Ecclus. ii. 4–18.

tion there is no more exalted description of the true greatness of prayer.[1]

But there is yet another characteristic of the Son of Sirach, more peculiarly his own. As the philosophy of the Hebrew Scriptures is contained in the larger part of the book — possibly from older documents — so their poetry finds a voice in the conclusion, which is beyond question original. It is the song of praise [2] which, beginning with the glories of the Creation, breaks forth into that "Hymn of the Forefathers," as it is called in its ancient title, to which there is no parallel in the Old Testament, but of which the catalogue of the worthies of faith in the Epistle to the Hebrews is an obvious imitation. Here and here only is a full expression given to that natural instinct of reverence for the mighty dead, which has in these striking words been heard from generation to generation in the festivals of the great benefactors of Christendom, or when the illustrious of the earth are committed to the grave. "Let us now praise famous men and the fathers that begat us." "Their

[1] Ecclus. xxiii. 1–6; xxxv. 17.
[2] Ecclus. xlii. 15–l. 29.

bodies are buried in peace, but their name liveth for evermore." It begins with the unknown sages of antiquity; it closes with the "Ultimus Judæorum" as it seemed, of his own generation, Simon the Just. Well might the grandson delight to render into Greek for the countrymen of Pindar and Pericles a roll of heroes as noble as were ever commemorated at the Isthmian games or in the Athenian Ceramicus.

The "Wisdom of the Son of Sirach" was followed, at how long an interval we know not, by "the Wisdom of Solomon." As the former book was the expression of a sage at Jerusalem with a tincture of Alexandrian learning, so the latter book was the expression of an Alexandrian sage presenting his Grecian ideas under the forms of Jewish history. We feel with him the oppressive atmosphere of the elaborate Egyptian idolatry. We see through his eyes the ships passing along the Mediterranean waters into the Alexandrian harbor. We trace the footprint of Aristotle in the enumeration, word by word, of the four great ethical virtues.[1] We recognize the rhetoric of the Grecian

[1] Wisdom, viii. 7.

sophists in the Ptolemæan Court;[1] we are present at the luxurious banquets and lax discussions of the neighboring philosophers of Cyrene.[2] But in the midst of this Gentile scenery there is a voice which speaks with the authority of the ancient prophets to this new world. The book is a signal instance of the custom prevalent in the two centuries before the Christian era, both in the Jewish and the Gentile world, of placing modern untried writings under the shelter of some venerable authority. No name appeared for this purpose so weighty as that of the great master of the wisdom of Israel. Solomon is evoked from the dead past to address the rulers of mankind. "Love righteousness, ye that are judges of the earth. Hear therefore, O ye kings, and understand; for your power is given unto you of the Lord, and your dominion from the Most High, who shall try your works and search out your counsels. Being ministers of His kingdom, ye have not judged aright, nor kept the law, nor walked after the counsel of God."[3] It is the first strong expression, uttered with the com-

[1] Wisdom, v. 9–12. [2] Wisdom, ii. 1–7.
[3] Ibid., v. 1–4.

bined force of Greek freedom and Hebrew solemnity, not of the Divine right, but of the Divine duty, of kings; and it might well be provoked by the spectacle of the corrupt rulers whether of the Egyptian or Syrian dynasties. The importance of wisdom and the value of justice had been often set forth before, both by Jew and Greek. But there is a wider and more tender grasp of the whole complex relation of intellectual and moral excellence, and therefore of the whole ideal of true religion, in the indications which this Book contains of the universal workings of the Divine Mind in the heart of man. "Love is the care of education; love is the keeping of wisdom.[1] The just man maketh his boast that God is his father, and that he is the son of God.[2] The Spirit of the Lord filleth the world.[3] Thou sparest all, for they are thine, O Lord, thou lover of souls.[4] Thine incorruptible Spirit filleth all things. Thy providence, O Father, governeth the world." "The Holy Spirit of education." "An understanding Spirit, holy, one only, manifold, subtile, flexible, transparent,

[1] Wisdom, vi. 17, 18.
[2] Ibid., ii. 16–18.
[3] Ibid., i. 7.
[4] Ibid., xi. 26.

undefiled, plain, not subject to hurt, loving the thing that is good, quick, which cannot be hindered, ready to do good, kind to man, steadfast, sure, free from care, having all power, overseeing all things and going through all spirits however pure, intelligent and subtile, more moving than any motion, passing through all things by reason of her pureness; for she is the breath of the power of God, and an influence flowing from the genuine glory of the Almighty; therefore no undefiled thing can fall into her: the brightness of the everlasting light, the unspotted mirror of the energy of God, and the image of his goodness; being but one, she can do all things; and, remaining in herself, she maketh all things new, and in all ages entering into holy souls, she maketh them friends of God and prophets."[1]

The conception of "Wisdom" as "the personified idea of the mind of God in creation — a mirror in which the world and mankind are ever present to him"[2] — is in part derived from the ancient Solomonian theology; but it is colored by the Platonic

[1] Wisdom, vii. 22–27.

[2] Döllinger, *Gentile and Jew*, ii. 384.

doctrine, and lends itself to the wide development opened by the doctrine of "the Word" in Christian theology, and by the doctrine of "Law" in European philosophy. The very phrases, "Love or Charity," "Holy Spirit," "only begotten," "manifold," "philanthropic," "Providence," "the Fatherhood of God," occur here in the Greek Bible, some of them in the Greek language, for the first time; and appear not again till we find them in the New Testament. No wonder that this singular book has been ascribed to Philo, the famous contemporary of the Apostles, or to that other Jew of Alexandria,[1] who was "eloquent and mighty in the Scriptures," and in whom Luther saw the author of the mysterious Epistle to the Hebrews. No wonder that Ewald, with his usual insight, declares, "that in the deep glow which, with all its apparent tranquillity, streams through its veins, in the nervous energy of its proverbial style, in the depth of its representations, we have a premonition of John; and in the conception of heathenism a preparation for Paul, like a warm rustle of spring, ere the time is fully come."[2]

[1] Acts, xviii. 24. [2] Ewald, v. 484.

These preludings of a high philosophy and faith, whether two centuries before or close upon the dawn of the new era, are, in any case, the genuine product of Alexandrian Judaism, of the union of Greek and Hebrew thought. And in one special quarter of the religious horizon, there is a revelation which this unknown author is the first to proclaim, with the authority of firm conviction and deep insight, whether to the Gentile or the Jew; namely, the revelation of "the hope full of immortality," "the immortality of righteousness."[1] In the Psalmists and Prophets there had been bright anticipations of such a hope, inseparable from their unfailing assurance of the power and goodness of the Eternal. But it never took the form of a positive, distinct assertion. In the Grecian world a vast step forward was taken in the Platonic representations of the last teaching of Socrates. At last the seed thus sown by the doctrine of Athenian philosophy, fell on the deep soil of a Hebrew faith, and struck root downward to a depth from which it has never since been eradicated, and bore fruit

[1] Wisdom, iii. 4; i. 15.

upward, which has sustained the moral life of Christendom to this hour. Nor is it only the force and pathos with which this truth of a future existence is urged, but the grounds on which it is based, that fill the soul and intensify the teaching of this Jewish Phædo. It is founded on those two convictions, which, alike to the most philosophic and the most simple minds, still seem the most cogent, — the imperfection of a good man's existence if limited to this present life, and the firm grasp on the Divine perfections. "The souls of the righteous are in the hand of God. In the sight of the unwise they seemed to die; but they are in peace." "He, being made perfect in a short time, fulfilled a long time." "God created man to be immortal, and made him an image of His own eternity. To know God is perfect righteousness. To know his power is the root of immortality."[1]

[1] Wisdom, ii. 23; iii. 1, 2; iv. 13; xv. 3.

SELECTIONS FROM THE APOCRYPHA.

The Wisdom of Solomon.

CHAPTER I.

LOVE righteousness, ye that be judges of the earth: think of the Lord with a good (heart,) and in simplicity of heart seek him.

2 For he will be found of them that tempt him not: and sheweth himself unto such as do not distrust him.

3 For froward thoughts separate from God: and his power, when it is tried, reproveth the unwise.

4 For into a malicious soul wisdom shall not enter; nor dwell in the body that is subject unto sin.

5 For the holy spirit of discipline will flee deceit, and remove from thoughts that are without understanding, and will not abide when unrighteousness cometh in.

6 For wisdom is a loving spirit; and will not acquit a blasphemer of his words: for God is witness of his reins, and a true beholder of his heart, and a hearer of his tongue.

7 For the Spirit of the Lord filleth the world: and that which containeth all things hath knowledge of the voice.

8 Therefore he that speaketh unrighteous things cannot be hid: neither shall vengeance, when it punisheth, pass by him.

9 For inquisition shall be made into the counsels of the ungodly: and the sound of his words shall come unto the Lord for the manifestation of his wicked deeds.

10 For the ear of jealousy heareth all things: and the noise of murmurings is not hid.

11 Therefore beware of murmuring, which is unprofitable; and refrain your tongue from backbiting: for there is no word so secret, that shall go for nought: and the mouth that belieth, slayeth the soul.

12 Seek not death in the error of your life: and pull not upon yourselves destruction with the works of your hands.

13 For God made not death: neither hath he pleasure in the destruction of the living.

14 For he created all things, that they might have their being: and the generations of the world were healthful; and there is no poison of destruction in them, nor the kingdom of death upon the earth:

15 (For righteousness is immortal:)

16 But ungodly men with their works and words called *it* to them; for when they thought to have it their friend, they consumed to nought, and made a covenant with it, because they are worthy to take part with it.

CHAPTER II.

FOR the *ungodly* said, reasoning with themselves, but not aright, Our life is short and tedious, and in the death of a man there is no remedy: neither was there any man known to have returned from the grave.

2 For we are born at all adventure: and we shall be hereafter as though we had never been: for the breath in our nostrils is as smoke, and a little spark in the moving of our heart,

3 Which being extinguished, our body

shall be turned into ashes, and our spirit shall vanish as the soft air,

4 And our name shall be forgotten in time, and no man shall have our works in remembrance, and our life shall pass away as the trace of a cloud, and shall be dispersed as the mist that is driven away with the beams of the sun, and overcome with the heat thereof.

5 For our time is a very shadow that passeth away; and after our end there is no returning: for it is fast sealed, so that no man cometh again.

6 Come on therefore, let us enjoy the good things that are present: and let us speedily use the creatures like as in youth.

7 Let us fill ourselves with costly wine and ointments: and let no flower of the spring pass by us:

8 Let us crown ourselves with rosebuds before they be withered:

9 Let none of us go without his part of our voluptuousness:[1] let us leave tokens of our joyfulness in every place: for this is our portion, and our lot is this.

10 Let us oppress the poor righteous man, let us not spare the widow, nor reverence the ancient gray hairs of the aged.

[1] Or, jollity.

11 Let our strength be the law of justice: for that which is feeble is found to be nothing worth.

12 Therefore let us lie in wait for the righteous: because he is not for our turn, and he is clean contrary to our doings: he upbraideth us with our offending the law, and objecteth to our infamy the transgressings of our education.

13 He professeth to have the knowledge of God: and he calleth himself the child of the Lord.

14 He was made to reprove our thoughts.

15 He is grievous unto us even to behold: for his life is not like other men's, his ways are of another fashion.

16 We are esteemed of him as counterfeits: he abstaineth from our ways as from filthiness: he pronounceth the end of the just to be blessed, and maketh his boast that God is his father.

17 Let us see if his words be true: and let us prove what shall happen in the end of him.

18 For if the just man be the son of God, he will help him, and deliver him from the hand of his enemies.

19 Let us examine him with despitefulness

and torture, that we may know his meekness and prove his patience.

20 Let us condemn him with a shameful death: for by his own saying he shall be respected.

21 Such things they did imagine, and were deceived: for their own wickedness hath blinded them.

22 As for the mysteries of God, they knew them not: neither hoped they for the wages of righteousness, nor discerned a reward for blameless souls.

23 For God created man to be immortal, and made him to be an image of his own eternity.

24 Nevertheless, through envy of the devil came death into the world: and they that do hold of his side do find it.

CHAPTER III.

BUT the souls of the righteous are in the hand of God, and there shall no torment touch them.

2 In the sight of the unwise they seemed to die: and their departure is taken for misery,

3 And their going from us to be utter destruction: but they are in peace.

4 For though they be punished in the sight of men, yet is their hope full of immortality.

5 And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for himself.

6 As gold in the furnace hath he tried them, and received them as a burnt offering.

7 And in the time of their visitation, they shall shine, and run to and fro like sparks among the stubble.

8 They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever.

9 They that put their trust in him shall understand the truth: and such as be faithful in love shall abide with him: for grace and mercy is to his saints, and he hath care for his elect.

10 But the ungodly shall be punished according to their own imaginations, which have neglected the righteous, and forsaken the Lord.

11 For whoso despiseth wisdom and nurture, he is miserable and their hope is vain, their labors unfruitful, and their works unprofitable:

12 Their wives are foolish, and their children wicked:

13 Their offspring is cursed. Wherefore blessed is the barren that is undefiled, which hath not known the sinful bed: she shall have fruit in the visitation of souls.

14 And *blessed is* the eunuch, which with his hands hath wrought no iniquity, nor imagined wicked things against God: for unto him shall be given the special gift of faith, and an inheritance in the temple of the Lord more acceptable to his mind.

15 For glorious is the fruit of good labors: and the root of wisdom shall never fall away.

16 As for the children of adulterers they shall not come to their perfection, and the seed of an unrighteous bed shall be rooted out.

17 For though they live long, yet shall they be nothing regarded: and their last age shall be without honor.

18 Or, if they die quickly, they have no hope, neither comfort in the day of trial.

19 For horrible is the end of the unrighteous generation.

CHAPTER IV.

BETTER it is to have no children, and to have virtue: for the memorial thereof is immortal: because it is known with God, and with men.

2 When it is present men take example at it; and when it is gone, they desire it: it weareth a crown, and triumpheth for ever, having gotten the victory, striving for undefiled rewards.

3 But the multiplying brood of the ungodly shall not thrive, nor take deep rooting from bastard slips, nor lay any fast foundation.

4 For though they flourish in branches for a time; yet standing not fast, they shall be shaken with the wind, and through the force of winds they shall be rooted out.

5 The imperfect branches shall be broken off, their fruit unprofitable, not ripe to eat, yea, meet for nothing.

6 For children begotten of unlawful beds, are witnesses of wickedness against their parents in their trial.

7 But though the righteous be prevented with death, yet shall he be at rest.

8 For honorable age is not that which standeth in length of time, nor that is measured by number of years.

9 But wisdom is the gray hair unto men, and an unspotted life is old age.

10 He pleased God, and was beloved of him: so that living among sinners he was translated.

11 Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul.

12 For the bewitching of naughtiness doth obscure things that are honest; and the wandering of concupiscence doth undermine[1] the simple mind.

13 He, being made perfect[2] in a short time, fulfilled a long time:

14 For his soul pleased the Lord: therefore hasted he *to take him away* from among the wicked.

15 This the people saw, and understood it not, neither laid they up this in their minds, That his grace and mercy is with his saints, and that he hath respect unto his chosen.

16 Thus the righteous that is dead shall condemn the ungodly which are living; and

[1] Pervert. [2] Sanctified.

youth that is soon perfected the many years and old age of the unrighteous.

17 For they shall see the end of the wise, and shall not understand what God in his counsel hath decreed of him, and to what end the Lord hath set him in safety.

18 They shall see him, and despise him; but God shall laugh them to scorn; and they shall hereafter be a vile carcase, and a reproach among the dead for evermore.

19 For he shall rend them, and cast them down headlong, that they shall be speechless; and he shall shake them from the foundation; and they shall be utterly laid waste, and be in sorrow; and their memorial shall perish.

20 And when they cast up the accounts of their sins, they shall come with fear; and their own iniquities shall convince them to their face.

CHAPTER V.

THEN shall the righteous man stand in great boldness before the face of such as have afflicted him, and made no account of his labors.

2 When they see it, they shall be troubled

with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for.

3 And they repenting and groaning for anguish of spirit shall say within themselves, This was he, whom we had sometimes in derision, and a proverb of reproach:

4 We fools accounted his life madness, and his end to be without honor:

5 How is he numbered among the children of God, and his lot is among the saints!

6 Therefore have we erred from the way of truth, and the light of righteousness hath not shined unto us, and the sun of righteousness rose not upon us.

7 We wearied[1] ourselves in the way of wickedness and destruction: yea, we have gone through deserts, where there lay no way: but as for the way of the Lord, we have not known it.

8 What hath pride profited us? or what good hath riches with *our* vaunting brought us?

9 All those things are passed away like a shadow, and as a post that hasted by;

10 And as a ship that passeth over the

[1] Or, filled ourselves, or, surfeited.

waves of the water, which when it is gone by, the trace thereof cannot be found, neither the pathway of the keel in the waves;

11 Or as when a bird hath flown through the air, there is no token of her way to be found, but the light air being beaten with the stroke of her wings, and parted with the violent noise and motion of them, is passed through, and therein afterward no sign where she went is to be found;

12 Or like as when an arrow is shot at a mark, it parteth the air, which immediately cometh together again, so that a man cannot know where it went through:

13 Even so we in like manner, as soon as we were born, began to draw to our end, and had no sign of virtue to shew; but were consumed in our own wickedness.

14 For the hope of the ungodly is like dust[1] that is blown away with the wind; like a thin froth that is driven away with the storm; like as the smoke which is dispersed here and there with a tempest, and passeth away as the remembrance of a guest that tarrieth but a day.

15 But the righteous live for evermore;

[1] Or, thistledown.

their reward also is with the Lord, and the care of them is with the Most High.

16 Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand; for with his right hand shall he cover them, and with his arm shall he protect them.

17 He shall take to him his jealousy for complete armor, and make the creature his weapon for the revenge of *his* enemies.

18 He shall put on righteousness as a breastplate, and true judgment instead of an helmet.

19 He shall take holiness[1] for an invincible shield.

20 His severe wrath shall he sharpen for a sword, and the world shall fight with him against the unwise.

21 Then shall the right aiming thunderbolts go abroad; and from the clouds, as from a well drawn bow, shall they fly to the mark.

22 And hailstones full of wrath shall be cast *as* out of a stone bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them.

[1] Or, equity.

23 Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty.

CHAPTER VI.

HEAR therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth.

2 Give ear, ye that rule the people, and glory in the multitude of nations.

3 For power is given you of the Lord, and sovereignty from the Highest, who shall try your works, and search out your counsels.

4 Because, being ministers of his kingdom, ye have not judged aright, nor kept the law, nor walked after the counsel of God;

5 Horribly and speedily shall he come upon you; for a sharp judgment shall be to them that be in high places.

6 For mercy will soon pardon the meanest: but mighty men shall be mightily tormented.

7 For he which is Lord over all shall fear

no man's person, neither shall he stand in awe of any man's greatness; for he hath made the small and great, and careth for all alike.

8 But a sore trial shall come upon the mighty.

9 Unto you therefore, O kings, do I speak, that ye may learn wisdom, and not fall away.

10 For they that keep holiness holily shall be judged holy;[1] and they that have learned such things shall find what to answer.

11 Wherefore set your affection upon my words; desire them, and ye shall be instructed.

12 Wisdom is glorious, and never fadeth away: yea, she is easily seen of them that love her, and found of such as seek her.

13 She preventeth them that desire her, in making herself first known unto them.

14 Whoso seeketh her early shall have no great travail; for he shall find her sitting at his doors.

15 To think therefore upon her is perfection of wisdom: and whoso watcheth for her shall quickly be without care.

[1] Or, justified.

16 For she goeth about seeking such as are worthy of her, sheweth herself favorably unto them in the ways, and meeteth them in every thought.

17 For the very true beginning of her is the desire of discipline;[1] and the care of discipline is love;

18 And love is the keeping of her laws; and the giving heed unto her laws is the assurance of incorruption;

19 And incorruption maketh us near unto God:

20 Therefore the desire of wisdom bringeth to a kingdom.

21 If your delight be then in thrones and sceptres, O ye kings of the people, honor wisdom, that ye may reign for evermore.

22 As for wisdom, what she is, and how she came up, I will tell you, and will not hide mysteries from you; but will seek her out from the beginning of her nativity, and bring the knowledge of her into light, and will not pass over the truth.

23 Neither will I go with consuming envy; for such a man shall have no fellowship with wisdom.

[1] Or, nurture.

24 But the multitude of the wise is the welfare of the world; and a wise king is the upholding of the people.

25 Receive therefore instruction through my words, and it shall do you good.

CHAPTER VII.

I MYSELF also am a mortal man, like to all, and the offspring of him that was first made of the earth,

2 And in my mother's womb was fashioned to be flesh in the time of ten months, being compacted in blood, of the seed of man, and the pleasure that came with sleep.

3 And when I was born, I drew in the common air, and fell upon the earth, which is of like nature, and the first voice which I uttered was crying, as all others do.

4 I was nursed in swaddling clothes, and that with cares.

5 For there is no king that had any other beginning of birth.

6 For all men have one entrance into life, and the like going out.

7 Wherefore I prayed, and understanding

was given me: I called *upon God*, and the spirit of wisdom came to me.

8 I preferred her before sceptres and thrones, and esteemed riches nothing in comparison of her.

9 Neither compared I unto her any precious stone, because all gold in respect of her is as a little sand, and silver shall be counted as clay before her.

10 I loved her above health and beauty, and chose to have her instead of light: for the light that cometh from her never goeth out.

11 All good things together came to me with her, and innumerable riches in her hands.

12 And I rejoiced in *them* all, because wisdom goeth before them; and I knew not that she was the mother of them.

13 I learned diligently, and do communicate *her* liberally: I do not hide her riches.

14 For she is a treasure unto men that never faileth: which they that use become the friends of God, being commended for the gifts that come from learning.

15 God hath granted [1] me to speak as I

[1] Or, God grant.

would, and to conceive as is meet for the things that are [1] given me; because it is he that leadeth unto wisdom, and directeth the wise.

16 For in his hand are both we and our words; all wisdom also, and knowledge of workmanship.

17 For he hath given me certain knowledge of the things that are, namely, to know how the world was made, and the operation of the elements:

18 The beginning, ending, and midst of the times: the alterations of the turning *of the sun*, and the change of seasons:

19 The circuits of years, and the positions of stars:

20 The natures of living creatures, and the furies of wild beasts: the violence of winds, and the reasonings of men: the diversities of plants, and the virtues of roots:

21 And all such things as are either secret or manifest, them I know.

22 For wisdom, which is the worker of all things, taught me; for in her is an understanding spirit, holy, one only, [2] manifold,

[1] Or, that are to be spoken of.

[2] Or, only begotten.

subtil, lively, clear, undefiled, plain, not subject to hurt, loving the thing that is good, quick, which cannot be letted, ready to do good,

23 Kind to man, steadfast, sure, free from care, having all power, overseeing all things, and going through all understanding, pure, and most subtil, spirits.

24 For wisdom is more moving than any motion: she passeth and goeth through all things by reason of her pureness.

25 For she is the breath of the power of God, and a pure influence flowing from the glory of the Almighty: therefore can no defiled thing fall into her.

26 For she is the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of his goodness.

27 And being but one, she can do all things: and remaining in herself she maketh all things new: and in all ages entering into holy souls, she maketh them friends of God, and prophets.

28 For God loveth none but him that dwelleth with wisdom.

29 For she is more beautiful than the

sun, and above all the order of stars: being compared with the light, she is found before it.

30 For after this cometh night: but vice shall not prevail against wisdom.

CHAPTER VIII.

WISDOM reacheth from one end to another mightily; and sweetly doth she order all things.

2 I loved her, and sought *her* out from my youth, I desired to make *her* my spouse, and I was a lover of her beauty.

3 In that she is conversant with God, she magnifieth her nobility: yea, the Lord of all things himself loved her.

4 For she is privy to the mysteries of the knowledge of God, and a lover of his works.

5 If riches be a possession to be desired in this life; what is richer than wisdom, that worketh all things?

6 And if prudence work; who of all that are, is a more cunning workman than she?

7 And if a man love righteousness, her labors are virtues: for she teacheth temper-

ance and prudence, justice and fortitude: which are such things, as men can have nothing more profitable in their life.

8 If a man desire much experience, she knoweth things of old, and conjectureth *aright* what is to come: she knoweth the subtilties of speeches, and can expound dark sentences: she foreseeth signs and wonders, and the events of seasons and times.

9 Therefore I purposed to take her to me to live with me, knowing that she would be a counsellor of good things, and a comfort in cares and grief.

10 For her sake I shall have estimation among the multitude, and honor with the elders, though I be young.

11 I shall be found of a quick conceit in judgment, and shall be admired in the sight of great men.

12 When I hold my tongue, they shall bide my leisure, and when I speak, they shall give good ear unto me: if I talk much, they shall lay their hands upon their mouth.

13 Moreover by the means of her I shall obtain immortality, and leave behind me an everlasting memorial to them that come after me.

14 I shall set the people in order, and the nations shall be subject unto me.

15 Horrible tyrants shall be afraid, when they do but hear of me; I shall be found good among the multitude, and valiant in war.

16 After I am come into mine house, I will repose myself with her; for her conversation hath no bitterness; and to live with her hath no sorrow, but mirth and joy.

17 Now, when I considered these things in myself, and pondered them in mine heart, how that to be allied unto wisdom is immortality;

18 And great pleasure it is to have her friendship; and in the works of her hands are infinite riches; and in the exercise of conference with her, prudence; and in talking with her, a good report; I went about seeking how to take her to me.

19 For I was a witty child, and had a good spirit.

20 Yea, rather, being good, I came into a body undefiled.

21 Nevertheless, when I perceived that I could not otherwise obtain her, except God gave her me; and that was a point of wis-

dom also to know whose gift she was; I prayed unto the Lord, and besought him, and with my whole heart I said,

CHAPTER IX.

O GOD of my fathers, and Lord of mercy, who hast made all things with thy word,

2 And ordained man through thy wisdom, that he should have dominion over the creatures which thou hast made,

3 And order the world according to equity and righteousness, and execute judgment with an upright heart:

4 Give me wisdom, that sitteth by thy throne; and reject me not from among thy children;

5 For I thy servant and son of thine handmaid am a feeble person, and of a short time, and too young for the understanding of judgment and laws.

6 For though a man be never so perfect among the children of men, yet if thy wisdom be not with him, he shall be nothing regarded.

7 Thou hast chosen me to be a king of

thy people, and a judge of thy sons and daughters:

8 Thou hast commanded me to build a temple upon thy holy mount, and an altar in the city wherein thou dwellest, a resemblance of the holy tabernacle, which thou hast prepared from the beginning.

9 And wisdom was with thee: which knoweth thy works, and was present when thou madest the world, and knew what was acceptable in thy sight, and right in thy commandments.

10 O send her out of thy holy heavens, and from the throne of thy glory, that being present she may labor with me, that I may know what is pleasing unto thee:

11 For she knoweth and understandeth all things, and she shall lead me soberly in my doings, and preserve me in her power.

12 So shall my works be acceptable, and then shall I judge thy people righteously, and be worthy to sit in my father's seat.

13 For what man is he that can know the counsel of God? or who can think what the will of the Lord is?

14 For the thoughts of mortal men are miserable, and our devices are but uncertain.

15 For the corruptible body presseth down the soul, and the earthy tabernacle weigheth down the mind that museth upon many things.

16 And hardly do we guess aright at things that are upon earth, and with labor do we find the things that are before us: but the things that are in heaven who hath searched out?

17 And thy counsel who hath known, except thou give wisdom, and send thy Holy Spirit from above?

18 For so the ways of them which lived on the earth were reformed, and men were taught the things that are pleasing unto thee, and were saved through wisdom.

CHAPTER X.

SHE preserved the first-formed father of the world, that was created alone, and brought him out of his fall,

2 And gave him power to rule all things.

3 But when the unrighteous went away from her in his anger, he perished also in the fury wherewith he murdered his brother.

4 For whose cause the earth being drowned with the flood, wisdom again preserved it, and directed the course of the righteous in a piece of wood of small value.

5 Moreover, the nations in their wicked conspiracy being confounded, she found out the righteous, and preserved him blameless unto God, and kept him strong against [1] his tender compassion toward his son.

6 When the ungodly perished, she delivered the righteous man, who fled from the fire which fell down upon the five cities.

7 Of whose wickedness even to this day the waste land that smoketh is a testimony, and plants bearing fruit that never come to ripeness; and a standing pillar of salt *is* a monument of an unbelieving soul.

8 For regarding not wisdom, they gat not only this hurt, that they knew not the things which were good; but also left behind them to the world a memorial of their foolishness: so that in the things wherein they offended they could not so much as be hid.

9 But wisdom delivered from pain those that attended upon her.

10 When the righteous fled from his

[1] Or, in.

brother's wrath, she guided him in right paths, shewed him the kingdom of God, and gave him knowledge of holy things, made him rich in his travels, and multiplied *the fruit of* his labors.

11 In the covetousness of such as oppressed him she stood by him, and made him rich.

12 She defended him from his enemies, and kept him safe from those that lay in wait, and in a sore conflict she gave him the victory; that he might know that godliness is stronger than all.

13 When the righteous was sold, she forsook him not, but delivered him from sin: she went down with him into the pit,

14 And left him not in bonds, till she brought him the sceptre of the kingdom, and power against those that oppressed him: as for them that had accused him, she shewed them to be liars, and gave him perpetual glory.

15 She delivered the righteous people and blameless seed from the nation that oppressed them.

16 She entered into the soul of the servant of the Lord, and withstood dreadful kings in wonders and signs;

17 Rendered to the righteous a reward of their labors, guided them in a marvellous way, and was unto them for a covert by day, and a light of stars [1] in the night season ;

18 Brought them through the Red Sea, and led them through much water :

19 But she drowned their enemies, and cast them up out of the bottom of the deep.

20 Therefore the righteous spoiled the ungodly, and praised thy holy name, O Lord, and magnified with one accord thine hand, that fought for them.

21 For wisdom opened the mouth of the dumb, and made the tongues of them that cannot speak eloquent.

CHAPTER XI.

SHE prospered their works in the hand of the holy prophet.

2 They went through the wilderness that was not inhabited, and pitched tents in places where there lay no way.

3 They stood against their enemies, and were avenged of their adversaries.

[1] Or, flame.

4 When they were thirsty, they called upon thee, and water was given them out of the flinty rock, and their thirst was quenched out of the hard stone.

5 For by what things their enemies were punished, by the same they in their need were benefited.

6 For instead of a fountain of a perpetual running river troubled with foul blood,

7 For a manifest reproof of that commandment, whereby the infants were slain, thou gavest unto them abundance of water by a means which they hoped not for:

8 Declaring by that thirst then how thou hadst punished their adversaries.

9 For when they were tried, albeit but in mercy chastised, they knew how the ungodly were judged in wrath and tormented, thirsting in another manner than the just.

10 For these thou didst admonish and try, as a father: but the other, as a severe king, thou didst condemn and punish.

11 Whether they were absent or present, they were vexed alike.

12 For a double grief came upon them, and a groaning for the remembrance of things past.

13 For when they heard by their own punishments the other to be benefited, they had some feeling of the Lord.

14 For whom they rejected with scorn, when he was long before thrown out at the casting forth *of the infants*, him in the end, when they saw what came to pass, they admired.

15 But for the foolish devices of their wickedness, wherewith being deceived they worshipped serpents void of reason, and vile beasts, thou didst send a multitude of unreasonable beasts upon them for vengeance;

16 That they might know, that wherewithal a man sinneth, by the same also shall he be punished.

17 For thy Almighty hand, that made the world of matter without form, wanted not means to send among them a multitude of bears, or fierce lions,

18 Or unknown wild beasts, full of rage, newly created, breathing out either a fiery vapor, or filthy scents of scattered smoke, or shooting horrible sparkles out of their eyes:

19 Whereof not only the harm might dispatch them at once, but also the terrible sight utterly destroy them.

20 Yea, and without these might they have fallen down with one blast, being persecuted of vengeance, and scattered abroad through the breath of thy power: but thou hast ordered all things in measure and number and weight.

21 For thou canst shew thy great strength at all times when thou wilt; and who may withstand the power of thine arm?

22 For the whole world before thee is as a little grain of the balance, yea, as a drop of the morning dew that falleth down upon the earth.

23 But thou hast mercy upon all; for thou canst do all things, and winkest at the sins of men, because they should amend.

24 For thou lovest all the things that are, and abhorrest nothing which thou hast made: for never wouldest thou have made any thing, if thou hadst hated it.

25 And how could any thing have endured, if it had not been thy will? or been preserved, if not called by thee?

26 But thou sparest all: for they are thine, O Lord, thou lover of souls.

CHAPTER XII.

FOR thine incorruptible Spirit is in all things.

2 Therefore chastenest thou them by little and little that offend, and warnest them by putting them in remembrance wherein they have offended, that leaving their wickedness they may believe on thee, O Lord.

3 For it was thy will to destroy by the hands of our fathers both those old inhabitants of thy holy land,

4 Whom thou hatedst for doing most odious works of witchcrafts, and wicked sacrifices;

5 And also those merciless murderers of children, and devourers of man's flesh, and the feasts of blood,

6 With their priests out of the midst of their idolatrous crew, and the parents, that killed with their own hands souls destitute of help:

7 That the land, which thou esteemedst above all other, might receive a worthy colony of God's children.

8 Nevertheless, even those thou sparedst

as men, and did send wasps, forerunners of thine host, to destroy them by little and little.

9 Not that thou wast unable to bring the ungodly under the hand of the righteous in battle, or to destroy them at once with cruel beasts, or with one rough word:

10 But executing thy judgments upon them by little and little, thou gavest them place of repentance, not being ignorant that they were a naughty generation, and that their malice was bred in them, and that their cogitation would never be changed.

11 For it was a cursed seed from the beginning; neither didst thou for fear of any man give them pardon for those things wherein they sinned.

12 For who shall say, what hast thou done? or who shall withstand thy judgment? or who shall accuse thee for the nations that perish, whom thou hast made? or who shall come to stand against thee, to be revenged for the unrighteous men?

13 For neither is there any God but thou that carest for all, to whom thou mightest shew that thy judgment is not unright.

14 Neither shall king or tyrant be able

to set his face against thee for any of whom thou hast punished.

15 Forsomuch then as thou art righteous thyself, thou orderest all things righteously: thinking it not agreeable with thy power to condemn him that hath not deserved to be punished.

16 For thy power is the beginning of righteousness, and because thou art the Lord of all, it maketh thee to be gracious unto all.

17 For when men will not believe that thou art of a full power, thou shewest thy strength, and among them that know it thou makest their boldness manifest.

18 But thou, mastering thy power, judgest with equity, and orderest us with great favour: for thou mayest use power when thou wilt.

19 But by such works hast thou taught thy people that the just man should be merciful, and hast made thy children to be of a good hope that thou givest repentance for sins.

20 For if thou didst punish the enemies of thy children, and the condemned to death, with such deliberation, giving them time and place, whereby they might be delivered from their malice:

21 With how great circumspection didst thou judge thine own sons, unto whose fathers thou hast sworn, and made covenants of good promises?

22 Therefore, whereas thou dost chasten us, thou scourgest our enemies a thousand times more, to the intent that, when we judge we should carefully think of thy goodness, and when we ourselves are judged, we should look for mercy.

23 Wherefore, whereas men have lived dissolutely and unrighteously, thou hast tormented them with their own abominations.

24 For they went astray very far in the ways of error, and held them for gods, which even among the beasts of their enemies were despised, being deceived, as children of no understanding.

25 Therefore unto them, as to children without the use of reason, thou didst send a judgment to mock them.

26 But they that would not be reformed by that correction, wherein he dallied with them, shall feel a judgment worthy of God.

27 For, look, for what things they grudged, when they were punished, that is, for them

whom they thought to be gods; [now] being punished in them, when they saw it. they acknowledged him to be the true God, whom before they denied to know; and therefore came extreme damnation upon them.

CHAPTER XIII.

SURELY vain are all men by nature, who are ignorant of God, and could not out of the good things that are seen know him that is: neither by considering the works did they acknowledge the work-master;

2 But deemed either fire, or wind, or the swift air, or the circle of the stars, or the violent water, or the lights of heaven, to be the gods which govern the world.

3 With whose beauty if they being delighted took them to be gods: let them know how much better the Lord of them is: for the first author of beauty hath created them.

4 But if they were astonished at their power and virtue, let them understand by them, how much mightier he is that made them.

5 For by the greatness and beauty of the creatures, proportionably the maker of them is seen.

6 But yet for this they are the less to be blamed: for they peradventure err, seeking God, and desirous to find him.

7 For being conversant in his works, they search *him* diligently, and believe their sight: because the things are beautiful that are seen.

8 Howbeit, neither are they to be pardoned.

9 For if they were able to know so much, that they could aim at the world; how did they not sooner find out the Lord thereof?

10 But miserable are they, and in dead things is their hope, who called them gods, which are the works of men's hands, gold and silver, to shew art in, and resemblances of beasts, or a stone good for nothing, the work of an ancient hand.

11 Now a carpenter that felleth timber, after he hath sawn down a tree meet for the purpose, and taken off all the bark skilfully round about, and hath wrought it handsomely, and made a vessel thereof fit for the service of man's life;

12 And after spending the refuse [1] of his work to dress his meat, hath filled himself;

13 And taking the very refuse among those which served to no use, being a crooked piece of wood, and full of knots, hath carved it diligently, when he had nothing else to do, and formed it by the skill of his understanding, and fashioned it to the image of a man;

14 Or made it like some vile beast, laying it over with vermilion, and with paint colouring it red, and covering every spot therein;

15 And when he had made a convenient room for it, set it in a wall, and made it fast with iron:

16 For he provided for it that it might not fall, knowing that it was unable to help itself; for it is an image, and hath need of help:

17 Then maketh he prayer for his goods, for his wife and children, and is not ashamed to speak to that which hath no life.

18 For health, he calleth upon that which is weak: for life, prayeth to that which is dead: for aid, humbly beseecheth that which

[1] Chips.

hath least means to help: and for a good journey, he asketh of that which cannot set a foot forward:

19 And for gaining and getting, and for good success of his hands, asketh ability to do of him, that is most unable to do any thing.

CHAPTER XIV.

AGAIN; one preparing himself to sail, and about to pass through the raging waves, calleth upon a piece of wood, more rotten than the vessel that carrieth him.

2 For verily desire of gain devised that, and the workman built it by his skill.

3 But thy providence, O Father, governeth it: for thou hast made a way in the sea, and a safe path in the waves;

4 Shewing that thou canst save from all danger: yea, though a man went to sea without art.

5 Nevertheless thou wouldest not that the works of thy wisdom should be idle, and therefore do men commit their lives to a small piece of wood, and passing the rough sea in a weak vessel are saved.

6 For in the old time also, when the proud giants perished, the hope of the world, governed by thy hand, escaped in a weak vessel, and left to all ages a seed of generation.

7 For blessed is the wood whereby righteousness cometh.

8 But that which is made with hands is cursed, as well it, as he that made it: he, because he made it; and it, because being corruptible, it was called god.

9 For the ungodly and his ungodliness are both alike hateful unto God.

10 For that which is made shall be punished together with him that made it.

11 Therefore even upon the idols of the Gentiles shall there be a visitation: because in the creature of God they are become an abomination, and stumbling blocks to the souls of men, and a snare to the feet of the unwise.

12 For the devising of idols was the beginning of *spiritual* fornication, and the invention of them the corruption of life.

13 For neither were they from the beginning, neither shall they be for ever.

14 For by the vain glory of men they entered into the world, and therefore shall they come shortly to an end.

15 For a father afflicted with untimely mourning, when he hath made an image of his child soon taken away, now honoured him as a god, which was then a dead man, and delivered to those that were under him ceremonies and sacrifices.

16 Thus in process of time an ungodly custom grown strong was kept as a law, and graven images were worshipped by the commandments of kings.

17 Whom men could not honour in presence, because they dwelt far off, they took the counterfeit of his visage from far, and made an express image of a king whom they honoured, to the end that by this their forwardness they might flatter him that was absent, as if he were present.

18 Also the singular diligence of the artificer did help to set forward the ignorant to more superstition.

19 For he, peradventure willing to please one in authority, forced all his skill to make the resemblance of the best fashion.

20 And so the multitude, allured by the grace of the work, took him now for a god, which a little before was but honoured as a man.

21 And this was an occasion to deceive the world: for men, serving either calamity or tyranny, did ascribe unto stones and stocks the incommunicable name.

22 Moreover, this was not enough for them, that they erred in the knowledge of God; but whereas they lived in the great war of ignorance, those so great plagues called they peace.

23 For whilst they slew their children in sacrifices, or used secret ceremonies, or made revellings of strange rites;

24 They kept neither lives nor marriages any longer undefiled: but either one slew another traitorously, or grieved him by adultery.

25 So that there reigned in all men without exception blood, manslaughter, theft, and dissimulation, corruption, unfaithfulness, tumults, perjury,

26 Disquieting of good men, forgetfulness of good turns, defiling of souls, changing of kind, disorder in marriages, adultery, and shameless uncleanness.

27 For the worshipping of idols not to be named is the beginning, the cause, and the end, of all evil.

28 For either they are mad when they be merry, or prophesy lies, or live unjustly, or else lightly forswear themselves.

29 For insomuch as their trust is in idols which have no life; though they swear falsely, yet they look not to be hurt.

30 Howbeit for both causes shall they be justly punished: both because they thought not well of God, giving heed unto idols, and also unjustly swore in deceit, despising holiness.

31 For it is not the power of them by whom they swear: but it is the just vengeance of sinners, that punisheth always the offence of the ungodly.

CHAPTER XV.

BUT thou, O God, art gracious and true, long suffering, and in mercy ordering all things.

2 For if we sin, we are thine, knowing thy power: but we will not sin, knowing that we are counted thine.

3 For to know thee is perfect righteousness: yea, to know thy power is the root of immortality.

4 For neither did the mischievous invention of men deceive us, nor an image spotted with divers colours, the painter's fruitless labour;

5 The sight whereof enticeth fools to lust after it, and so they desire the form of a dead image, that hath no breath.

6 Both they that make them, they that desire them, and they that worship them, are lovers of evil things, and are worthy to have such things to trust upon.

7 For the potter, tempering soft earth, fashioneth every vessel with much labour for our service: yea, of the same clay he maketh both the vessels that serve for clean uses, and likewise also all such as serve to the contrary: but what is the use of either sort, the potter himself is the judge.

8 And employing his labours lewdly, he maketh a vain god of the same clay, even he which a little before was made of earth himself, and within a little while after returneth to the same, out of the which he was taken, when his life which was lent him shall be demanded.

9 Notwithstanding his care is, not that he shall have much labour, nor that his life is

short: but striveth to excel goldsmiths and silversmiths, and endeavoureth to do like the workers in brass, and counteth it his glory to make counterfeit things.

10 His heart is ashes, his hope is more vile than earth, and his life of less value than clay:

11 Forasmuch as he knew not his Maker, and him that inspired into him an active soul, and breathed in a living spirit.

12 But they counted our life a pastime, and our time here a market for gain: for, say they, We must be getting every way, though it be by evil means.

13 For this man, that of earthly matter maketh brittle vessels and graven images, knoweth himself to offend above all others.

14 And all the enemies of thy people, that hold them in subjection, are most foolish, and are more miserable than very babes.

15 For they counted all the idols of the heathen to be gods: which neither have the use of eyes to see, nor noses to draw breath, nor ears to hear, nor fingers of hands to handle; and as for their feet, they are slow to go.

16 For man made them, and he that bor-

rowed his own spirit fashioned them: but no man can make a god like unto himself.

17 For being mortal, he worketh a dead thing with wicked hands: for he himself is better than the things which he worshippeth: whereas he lived *once*, but they never.

18 Yea, they worshipped those beasts also that are most hateful: for being compared together, some are worse than others.

19 Neither are they beautiful, so much as to be desired in respect of beasts: but they went without the praise of God and his blessing.

CHAPTER XVI.

THEREFORE by the like were they punished worthily, and by the multitude of beasts tormented.

2 Instead of which punishment, dealing graciously with thine own people, thou preparedst for them meat of a strange taste, even quails to stir up their appetite:

3 To the end that they desiring food, might for the ugly sight of the beasts sent among them loathe even that, which they must needs desire; but these, suffering pen-

ury for a short space, might be made partakers of a strange taste.

4 For it was requisite, that upon them exercising tyranny should come penury, which they could not avoid: but to these it should only be shewed how their enemies were tormented.

5 For when the horrible fierceness of beasts came upon these, and they perished with the stings of crooked serpents, thy wrath endured not for ever:

6 But they were troubled for a small season, that they might be admonished, having a sign of salvation, to put them in remembrance of the commandment of thy law.

7 For he that turned himself toward it was not saved by the thing that he saw, but by thee, that art the Saviour of all.

8 And in this thou madest thine enemies confess, that it is thou who deliverest from all evil:

9 For them the bitings of grasshoppers and flies killed, neither was there found any remedy for their life: for they were worthy to be punished by such.

10 But thy sons not the very teeth of venomous dragons overcame: for thy mercy was *ever* by them, and healed them.

11 For they were pricked, that they should remember thy words: and were quickly saved, that not falling into deep forgetfulness, they might be continually mindful of thy goodness.

12 For it was neither herb, nor mollifying plaster that restored them to health: but thy word, O Lord, which healeth all things.

13 For thou hast power of life and death: thou leadest to the gates of hell, and bringest up again.

14 A man indeed killeth through his malice: and the spirit, when it is gone forth, returneth not; neither the soul received up cometh again.

15 But it is not possible to escape thine hand.

16 For the ungodly, that denied to know thee, were scourged by the strength of thine arm: with strange rains, hails, and showers, were they persecuted, that they could not avoid, and through fire were they consumed.

17 For, which is most to be wondered at, the fire had more force in the water, that quencheth all things: for the world fighteth for the righteous.

18 For sometime the flame was mitigated,

that it might not burn up the beasts that were sent against the ungodly; but themselves might see and perceive that they were persecuted with the judgment of God.

19 And at another time it burneth even in the midst of water above the power of fire, that it might destroy the fruits of an unjust land.

20 Instead whereof thou feddest thine own people with angels' food, and didst send them from heaven bread prepared without their labour, able to content every man's delight, and agreeing to every taste.

21 For thy sustenance declared thy sweetness unto thy children, and serving to the appetite of the eater, tempered itself to every man's liking.

22 But snow and ice endured the fire, and melted not, that they might know that fire burning in the hail, and sparkling in the rain, did destroy the fruits of the enemies.

23 But this again did even forget his own strength, that the righteous might be nourished.

24 For the creature that serveth thee, who art the Maker, increaseth his strength against the unrighteous for their punishment, and

abateth his strength for the benefit of such as put their trust in thee.

25 Therefore even then was it altered into all fashions, and was obedient to thy grace, that nourisheth all things, according to the desire of them that had need:

26 That thy children, O Lord, whom thou lovest, might know, that it is not the growing of fruits that nourisheth man: but that it is thy word, which preserveth them that put their trust in thee.

27 For that which was not destroyed of the fire, being warmed with a little sunbeam, soon melted away:

28 That it might be known, that we must prevent the sun to give thee thanks, and at the day-spring pray unto thee.

29 For the hope of the unthankful shall melt away as the winter's hoar frost, and shall run away as unprofitable water.

CHAPTER XVII.

FOR great are thy judgments, and cannot be expressed: therefore unnurtured souls have erred.

2 For when unrighteous men thought to oppress the holy nation ; they being shut up in their houses, the prisoners of darkness, and fettered with the bonds of a long night, lay [there] exiled from the eternal providence.

3 For while they supposed to lie hid in their secret sins, they were scattered under a dark veil of forgetfulness, being horribly astonished, and troubled with [strange] apparitions.

4 For neither might the corner that held them keep them from fear: but noises [as of waters] falling down sounded about them, and sad visions appeared unto them with heavy countenances.

5 No power of the fire might give them light: neither could the bright flames of the stars endure to lighten that horrible night.

6 Only there appeared unto them a fire kindled of itself, very dreadful: for being much terrified, they thought the things which they saw to be worse than the sight they saw not.

7 As for the illusions of art magick, they were put down, and their vaunting in wisdom was reproved with disgrace.

8 For they, that promised to drive away terrors and troubles from a sick soul, were sick themselves of fear, worthy to be laughed at.

9 For though no terrible thing did fear them; yet being scared with beasts that passed by, and hissing of serpents,

10 They died for fear, denying that they saw the air, which could of no side be avoided.

11 For wickedness, condemned by her own witness, is very timorous, and being pressed with conscience, always forecasteth grievous things.

12 For fear is nothing else but a betraying of the succours which reason offereth.

13 And the expectation from within, being less, counteth the ignorance more than the cause which bringeth the torment.

14 But they sleeping the same sleep that night, which was indeed intolerable, and which came upon them out of the bottoms of inevitable hell,

15 Were partly vexed with monstrous apparitions, and partly fainted, their heart failing them: for a sudden fear, and not looked for, came upon them.

16 So then whosoever there fell down was straitly kept, shut up in a prison without iron bars.

17 For whether he were husbandman, or shepherd, or a labourer in the field, he was overtaken, and endured that necessity, which could not be avoided: for they were all bound with one chain of darkness.

18 Whether it were a whistling wind, or a melodious noise of birds among the spreading branches, or a pleasing fall of water running violently,

19 Or a terrible sound of stones cast down, or a running that could not be seen of skipping beasts, or a roaring voice of most savage wild beasts, or a rebounding echo from the hollow mountains; these things made them to swoon for fear.

20 For the whole world shined with clear light, and none were hindered in their labour:

21 Over them only was spread an heavy night, an image of that darkness which should afterward receive them: but yet were they unto themselves more grievous than the darkness.

CHAPTER XVIII.

NEVERTHELESS thy saints had a very great light, whose voice they hearing, and not seeing their shape, because they also had not suffered the same things, they counted them happy.

2 But for that they did not hurt them *now*, of whom they had been wronged before, they thanked them, and besought them pardon for that they had been enemies.

3 Instead whereof thou gavest them a burning pillar of fire, both to be a guide of the unknown journey, and an harmless sun to entertain them honourably.

4 For they were worthy to be deprived of light and imprisoned in darkness, who had kept thy sons shut up, by whom the uncorrupt light of the law was to be given unto the world.

5 And when they had determined to slay the babes of the saints, one child being cast forth, and saved, to reprove them, thou tookest away the multitude of their children, and destroyedst them altogether in a mighty water.

6 Of that night were our fathers certified afore, that assuredly knowing unto what oaths they had given credence, they might afterward be of good cheer.

7 So of thy people was accepted both the salvation of the righteous, and destruction of the enemies.

8 For wherewith thou didst punish our adversaries, by the same thou didst glorify us, whom thou hadst called.

9 For the righteous children of good men did sacrifice secretly, and with one consent made a holy law, that the saints should be like partakers of the same good and evil, the fathers now singing out the songs of praise.

10 But on the other side there sounded an ill according cry of the enemies, and a lamentable noise was carried abroad for children that were bewailed.

11 The master and the servant were punished after one manner; and like as the king, so suffered the common person.

12 So they altogether had innumerable dead with one kind of death; neither were the living sufficient to bury them: for in one moment the noblest offspring of them was destroyed.

13 For whereas they would not believe any thing by reason of the enchantments; upon the destruction of the first-born, they acknowledged this people to be the sons of God.

14 For while all things were in quiet silence, and that night was in the midst of her swift course,

15 Thine Almighty word leaped down from heaven out of the royal throne, as a fierce man of war into the midst of a land of destruction,

16 And brought thine unfeigned commandment as a sharp sword, and standing up filled all things with death; and it touched the heaven, but it stood upon the earth.

17 Then suddenly visions of horrible dreams troubled them sore, and terrors came upon them unlooked for.

18 And one thrown here, and another there, half dead, shewed the cause of his death.

19 For the dreams that troubled them did foreshew this, lest they should perish, and not know why they were afflicted.

20 Yea, the tasting of death touched the righteous also, and there was a destruction

of the multitude in the wilderness: but the wrath endured not long.

21 For then the blameless man made haste, and stood forth to defend them; and bringing the shield of his proper ministry, even prayer, and the propitiation of incense, set himself against the wrath, and so brought the calamity to an end, declaring that he was thy servant.

22 So he overcame the destroyer, not with strength of body, nor force of arms, but with a word subdued he him that punished, alleging the oaths and covenants made with the fathers.

23 For when the dead were now fallen down by heaps one upon another, standing between, he stayed the wrath, and parted the way to the living.

24 For in the long garment was the whole world, and in the four rows of the stones was the glory of the fathers graven, and thy Majesty upon the diadem of his head.

25 Unto these the destroyer gave place, and was afraid of them: for it was enough that they only tasted of the wrath.

CHAPTER XIX.

AS for the ungodly, wrath came upon them without mercy unto the end: for he knew before what they would do;

2 How that having given them leave to depart, and sent them hastily away, they would repent and pursue them.

3 For whilst they were yet mourning and making lamentation at the graves of the dead, they added another foolish device, and pursued them as fugitives, whom they had entreated to be gone.

4 For the destiny, whereof they were worthy, drew them unto this end, and made them forget the things that had already happened, that they might fulfil the punishment which was wanting to their torments:

5 And that thy people might pass a wonderful way: but they might find a strange death.

6 For the whole creature in his proper kind was fashioned again anew, serving the peculiar commandments that were given unto them, that thy children might be kept without hurt:

7 *As namely*, a cloud shadowing the camp; and where water stood before, dry land appeared; and out of the Red Sea a way without impediment; and out of the violent stream a green field:

8 Wherethrough all the people went that were defended with thy hand, seeing thy marvellous strange wonders.

9 For they went at large like horses, and leaped like lambs, praising thee, O Lord, who hadst delivered them.

10 For they were yet mindful of the things that were done while they sojourned in the strange land, how the ground brought forth flies instead of cattle, and how the river cast up a multitude of frogs instead of fishes.

11 But afterward they saw a new generation of fowls, when, being led with their appetite, they asked delicate meats.

12 For quails came up unto them from the sea, for their contentment.

13 And punishments came upon the sinners not without former signs by the force of thunders: for they suffered justly according to their own wickedness, insomuch as they used a more hard and hateful behaviour toward strangers.

14 For the *Sodomites* did not receive those, whom they knew not when they came: but these brought friends into bondage, that had well deserved of them.

15 And not only so, but peradventure some respect shall be had of those, because they used strangers not friendly:

16 But these very grievously afflicted them, whom they had received with feastings, and were already made partakers of the same laws with them.

17 Therefore even with blindness were these stricken, as those were at the doors of the righteous man: when, being compassed about with horrible great darkness, every one sought the passage of his own doors.

18 For the elements were changed in themselves by a kind of harmony, like as in a psaltery notes change the name of the tune, and yet are always sounds; which may well be perceived by the sight of the things that have been done.

19 For earthly things were turned into watery, and the things, that before swam in the water, now went upon the ground.

20 The fire had power in the water, forgetting his own virtue; and the water forgat his own quenching nature.

21 On the other side, the flames wasted not the flesh of the corruptible living things, though they walked therein; neither melted they the icy kind of heâvenly meat, that was of nature apt to melt.

22 For in all things, O Lord, thou didst magnify thy people, and glorify them, neither didst thou lightly regard them: but didst assist them in every time and place.

I. Esdras.

CHAPTER III.

NOW when Darius reigned, he made a great feast unto all his subjects, and unto all his household, and unto all the princes of Media and Persia,

2 And to all the governors, and captains, and lieutenants, that were under him, from India unto Ethiopia, of an hundred twenty and seven provinces.

3 And when they had eaten and drunken, and being satisfied were gone home, then Darius the king went into his bed-chamber, and slept, and soon after awaked.

4 Then three young men that were of the guard that kept the king's body, spake one to another;

5 Let every one of us speak a sentence: he that shall overcome, and whose sentence shall seem wiser than the others, unto him

shall the king Darius give great gifts, and great things in token of victory:

6 As, to be clothed in purple, to drink in gold, and to sleep upon gold, and a chariot with bridles of gold, and an head-tire of fine linen, and a chain about his neck:

7 And he shall sit next to Darius, because of his wisdom, and shall be called Darius his cousin.

8 And then every one wrote his sentence, sealed it, and laid it under king Darius his pillow;

9 And said that, when the king is risen, some will give him the writings; and of whose side the king and the three princes of Persia shall judge that his sentence is the wisest, to him shall the victory be given, as was appointed.

10 The first wrote, Wine is the strongest.

11 The second wrote, The king is the strongest.

12 The third wrote, Women are strongest: But above all things, Truth beareth away the victory.

13 Now when the king was risen up, they took their writings, and delivered them unto him, and so he read them:

14 And sending forth he called all the princes of Persia and Media, and the governors, and the captains, and the lieutenants, and the chief officers;

15 And sat him down in the royal seat of judgment; and the writings were read before them.

16 And he said, Call the young men, and they shall declare their own sentences. So they were called, and came in.

17 And he said unto them, Declare unto us your mind concerning the writings. Then began the first, who had spoken of the strength of wine;

18 And he said thus, O ye men, how exceeding strong is wine! it causeth all men to err that drink it:

19 It maketh the mind of the king, and of the fatherless child, to be all one; of the bondman and of the freeman, of the poor man and of the rich:

20 It turneth also every thought into jollity and mirth, so that a man remembereth neither sorrow nor debt:

21 And it maketh every heart rich, so that a man remembereth neither king nor governor; and it maketh to speak all things by talents:

22 And when they are in their cups, they forget their love both to friends and brethren, and a little after draw out swords:

23 But when they are from the wine, they remember not what they have done.

24 O ye men, is not wine the strongest, that enforceth to do thus? And when he had so spoken, he held his peace.

CHAPTER IV.

THEN the second, that had spoken of the strength of the king, began to say,

2 O ye men, Do not men excel in strength, that bear rule over sea and land, and all things in them?

3 But yet the king is more mighty: for he is lord of all these things, and hath dominion over them; and whatsoever he commandeth them they do.

4 If he bid them make war the one against the other, they do it: if he send them out against the enemies, they go and break down mountains, walls, and towers.

5 They slay and are slain, and transgress not the king's commandment: if they get

the victory, they bring all to the king, as well the spoil, as all things else.

6 Likewise for those that are no soldiers, and have not to do with wars, but use husbandry, when they have reaped again that which they had sown, they bring it to the king, and compel one another to pay tribute unto the king.

7 And yet he is but one man: if he command to kill, they kill; if he command to spare, they spare;

8 If he command to smite, they smite; if he command to make desolate, they make desolate; if he command to build, they build;

9 If he command to cut down, they cut down; if he command to plant, they plant.

10 So all his people and his armies obey him: furthermore, he lieth down, he eateth and drinketh, and taketh his rest:

11 And these keep watch round about him, neither may any one depart, and do his own business, neither disobey they him in any thing.

12 O ye men, How should not the king be mightiest, when in such sort he is obeyed? And he held his tongue.

13 Then the third, who had spoken of

women, and of the truth (this was Zorobabel) began to speak.

14 O ye men, it is not the great king, nor the multitude of men, neither is it wine that excelleth: Who is it then that ruleth them, or hath the lordship over them? Are they not women?

15 Women have borne the king and all the people that bear rule by sea and land.

16 Even of them came they; and they nourished them up that planted the vineyards from whence the wine cometh.

17 These also make garments for men; these bring glory unto men; and without women cannot men be.

18 Yea, and if men have gathered together gold and silver, or any other goodly thing, do they not love a woman which is comely in favour and beauty?

19 And letting all those things go, do they not gape, and even with open mouth fix their eyes fast on her; and have not all men more desire unto her than unto silver or gold, or any goodly thing whatsoever?

20 A man leaveth his own father that brought him up, and his own country, and cleaveth unto his wife.

21 He sticketh not to spend his life with his wife, and remembereth neither father, nor mother, nor country.

22 By this also ye must know that women have dominion over you: do ye not labour and toil, and give and bring all to the woman?

23 Yea, a man taketh his sword, and goeth his way to rob and to steal, to sail upon the sea and upon rivers;

24 And looketh upon a lion, and goeth in the darkness; and when he hath stolen, spoiled, and robbed, he bringeth it to his love.

25 Wherefore a man loveth his wife better than father or mother.

26 Yea, many there be that have run out of their wits [1] for women, and become servants for their sakes.

27 Many also have perished, have erred, and sinned, for women.

28 And now, do ye not believe me? Is not the king great in his power? Do not all regions fear to touch him?

29 Yet did I see him and Apame the king's concubine, the daughter of the admirable

[1] Or, grown desperate.

Bartacus, sitting at the right hand of the king,

30 And taking the crown from the king's head, and setting it upon her own head: she also struck the king with her left hand.

31 And yet for all this the king gaped and gazed upon her with open mouth: if she laughed upon him, he laughed also: but if she took any displeasure at him, the king was fain to flatter, that she might be reconciled to him again.

32 O ye men, How can it be but women should be strong, seeing they do thus?

33 Then the king and the princes looked one upon another: so he began to speak of the truth.

34 O ye men, are not women strong? Great is the earth, high is the heaven, swift is the sun in his course, for he compasseth the heavens round about, and fetcheth his course again to his own place in one day.

35 Is he not great that maketh these things? therefore great is the truth, and stronger than all things.

36 All the earth calleth upon [1] the truth, and the heaven blesseth it: all works shake

[1] Or, praiseth.

and tremble at it; and with it is no unrighteous thing.

37 Wine is wicked, the king is wicked, women are wicked, all the children of men are wicked, and such are all their wicked works; and there is no truth in them: in their unrighteousness also they shall perish.

38 As for the truth, it endureth, and is always strong; it liveth and conquereth for evermore.

39 With her there is no accepting of persons or rewards; but she doeth the things that are just, and refraineth from all unjust and wicked things; and all men do well like of her works.

40 Neither in her judgment is any unrighteousness; and she is the strength, kingdom, power, and majesty of all ages. Blessed be the God of truth.

41 And with that he held his peace. And all the people then shouted, and said, Great is Truth, and mighty above all things.

42 Then said the king unto him, Ask what thou wilt more than is appointed in the writing, and we will give it thee, because thou art found wisest; and thou shalt sit next me, and shalt be called my cousin.

43 Then said he unto the king, Remember thy vow which thou hast vowed, to build Jerusalem, in the day when thou camest to thy kingdom,

44 And to send away all the vessels that were taken away out of Jerusalem, which Cyrus set apart, when he vowed to destroy Babylon, and to send them again thither.

45 Thou also hast vowed to build up the temple, which the Edomites [1] burned, when Judea was made desolate by the Chaldees.

46 And now, O lord the king, this is that which I require, and which I desire of thee, and this is the princely liberality proceeding from thyself: I desire therefore that thou make good the vow, the performance whereof with thine own mouth thou hast vowed to the King of heaven.

47 Then Darius the king stood up and kissed him, and wrote letters for him unto all the treasurers, and lieutenants, and captains, and governors, that they should safely convey on their way both him, and all those that go up with him to build Jerusalem.

48 He wrote letters also unto the lieutenants that were in Celosyria and Phenice,

[1] Ezekiel xxv. 12.

and unto them in Libanus, that they should bring cedar wood from Libanus unto Jerusalem, and that they should build the city with him.

49 Moreover he wrote for all the Jews that went out of his realm up into Jewry, concerning their freedom, that no officer, no ruler, no lieutenant, nor treasurer, should forcibly enter into their doors;

50 And that all the country which they hold should be free without tribute; and that the Edomites should give over the villages of the Jews which then they held:

51 Yea, that there should be yearly given twenty talents to the building of the temple, until the time that it were built;

52 And other ten talents yearly, to maintain the burnt offerings upon the altar every day, as they had a commandment to offer seventeen:

53 And that all they that went from Babylon to build the city should have free liberty, as well they as their posterity, and all the priests that went away.

54 He wrote also concerning the charges, and the priests' vestments wherein they minister;

55 And likewise for the charges of the Levites, to be given them, until the day that the house were finished, and Jerusalem builded up.

56 And he commanded to give to all that kept the city pensions [1] and wages.

57 He sent away also all the vessels from Babylon, that Cyrus had set apart; and all that Cyrus had given in commandment, the same charged he also to be done, and sent unto Jerusalem.

58 Now when this young man was gone forth, he lifted up his face to heaven, toward Jerusalem, and praised the King of heaven,

59 And said, From thee cometh victory, from thee cometh wisdom, and thine is the glory, and I am thy servant.

60 Blessed art thou, who hast given me wisdom: for to thee I give thanks, O Lord of our fathers.

61 And so he took the letters, and went out, and came unto Babylon, and told it all his brethren.

62 And they praised the God of their fathers, because he had given them freedom and liberty

[1] Or, portions of land.

63 To go up, and to build Jerusalem, and the temple which is called by his name: and they feasted with instruments of musick and gladness seven days.

II. Esdras.

CHAPTER I.

Verses 24–40.[1]

WHAT shall I do unto thee, O Jacob? Thou, Juda, wouldest not obey me: I will turn me to other nations, and unto those will I give my name, that they may keep my statutes.

Seeing ye have forsaken me, I will forsake you also; when ye desire me to be gracious unto you, I shall have no mercy upon you.

Whensoever ye shall call upon me, I will not hear you: for ye have defiled your hands with blood, and your feet are swift to commit manslaughter.

Ye have not as it were forsaken me, but your own selves, saith the Lord.

Thus saith the Almighty Lord, Have I not prayed you as a father his sons, as a

[1] The first and second chapters of this book are supposed to be interpolations by some unknown Christian hand.

mother her daughters, and a nurse her young babes,

That ye would be my people, and I should be your God; that ye would be my children, and I should be your father?

I gathered you together, as a hen gathereth her chickens under her wings: but now, what shall I do unto you? I will cast you out from my face.

When ye offer unto me, I will turn my face from you: for your solemn feast days, your new moons, and your circumcisions, have I forsaken.

I sent unto you my servants the prophets, whom ye have taken and slain, and torn their bodies in pieces, whose blood I will require of your hands, saith the Lord.

Thus saith the Almighty Lord, Your house is desolate, I will cast you out as the wind doth stubble.

And your children shall not be fruitful; for they have despised my commandment, and done the thing that is evil before me.

Your houses will I give to a people that shall come; which not having heard of me yet shall believe me: to whom I have shewed no signs, yet they shall do that I have commanded them.

They have seen no prophets, yet they shall call their sins to remembrance, and acknowledge them.

I take to witness the grace of the people to come, whose little ones rejoice in gladness: and though they have not seen me with bodily eyes, yet in spirit they believe the thing that I say.

And now, brother, behold what glory; and see the people that come from the east:

Unto whom I will give for leaders, Abraham, Isaac, and Jacob, Oseas, Amos, and Micheas, Joel, Abdias, and Jonas,

Nahum, and Abacuc, Sophonias, Aggeus, Zachary, and Malachy, which is called also an angel of the Lord.

CHAPTER II.

VERSES 14, 20, 21, 33–48.

TAKE heaven and earth to witness; for I have broken the evil in pieces, and created the good: for I live, saith the Lord.

Do right to the widow, judge for the fatherless, give to the poor, defend the orphan, clothe the naked,

Heal the broken and the weak, laugh not a lame man to scorn, defend the maimed, and let the blind man come into the sight of my clearness.

I Esdras received a charge of the Lord upon the mount Oreb, that I should go unto Israel ; but when I came unto them, they set me at nought, and despised the commandment of the Lord.

And therefore I say unto you, O ye heathen, that hear and understand, Look for your Shepherd, he shall give you everlasting rest ; for he is nigh at hand, that shall come in the end of the world.

Be ready to the reward of the kingdom, for the everlasting light shall shine upon you for evermore.

Flee the shadow of this world, receive the joyfulness of your glory : I testify my Saviour openly.

O receive the gift that is given you, and be glad, giving thanks unto him that hath called you to the heavenly kingdom.

Arise up and stand, behold the number of those that be sealed in the feast of the Lord ;

Which are departed from the shadow of

the world, and have received glorious garments of the Lord.

Take thy number, O Sion, and shut up those of thine that are clothed in white, which have fulfilled the law of the Lord.

The number of thy children whom thou longedst for, is fulfilled: beseech the power of the Lord, that thy people, which have been called from the beginning, may be hallowed.

I Esdras saw upon the mount Sion a great people, whom I could not number, and they all praised the Lord with songs.

And in the midst of them there was a young man of an high stature, taller than all the rest, and upon every one of their heads he set crowns, and was more exalted; which I marvelled at greatly.

So I asked the angel, and said, Sir, what are these?

He answered, and said unto me, These be they that have put off the mortal clothing, and put on the immortal, and have confessed the name of God: now are they crowned, and receive palms.

Then said I unto the angel, What young person is it that crowneth them, and giveth them palms in their hands?

So he answered, and said unto me, It is the Son of God, whom they have confessed in the world. Then began I greatly to commend them that stood so stiffly for the name of the Lord.

Then the angel said unto me, Go thy way, and tell my people what manner of things, and how great wonders of the Lord thy God thou hast seen.

CHAPTER V.

Verses 20–33.

AND so I fasted seven days, mourning and weeping, like as Uriel the angel commanded me.

And after seven days so it was, that the thoughts of my heart were very grievous unto me again,

And my soul recovered the spirit of understanding, and I began to talk with the Most High again,

And said, O Lord that bearest rule, of every wood of the earth, and of all the trees thereof, thou hast chosen thee one only vine:

And of all lands of the whole world thou

hast chosen thee one pit: and of all the flowers thereof one lily:

And of all the depths of the sea thou hast filled thee one river: and of all builded cities thou hast hallowed Sion unto thyself:

And of all the fowls that are created thou hast named thee one dove: and of all the cattle that are made thou hast provided thee one sheep:

And among all the multitudes of people thou hast gotten thee one people: and unto this people, whom thou lovedst, thou gavest a law that is approved of all.

And now, O Lord, why hast thou given this one people over unto many? And upon the one root hast thou prepared others, and why hast thou scattered thy only one people among many?

And they which did gainsay thy promises, and believed not thy covenants, have trodden them down.

If thou didst so much hate thy people, yet shouldest thou punish them with thine own hands.

Now when I had spoken these words, the angel that came to me the night afore was sent unto me,

And said unto me, Hear me, and I will instruct thee; hearken to the thing that I say, and I shall tell thee more.

And I said, Speak on, my Lord. Then said he unto me, Thou art sore troubled in mind for Israel's sake: lovest thou that people better than he that made them?

CHAPTER VI.

Verses 1–6.

AND he said unto me, In the beginning, when the earth was made, before the borders of the world stood, or ever the winds blew,

Before it thundered and lightened, or ever the foundations of paradise were laid,

Before the fair flowers were seen, or ever the moveable powers were established, before the innumerable multitude of angels were gathered together,

Or ever the heights of the air were lifted up, before the measures of the firmament were named, or ever the chimneys in Sion were hot,

And ere the present years were sought

out, and or ever the inventions of them that now sin were turned, before they were sealed that have gathered faith for a treasure:

Then did I consider these things, and they all were made through me alone, and through none other: by me also they shall be ended, and by none other.

CHAPTER VII.

Verses 49–70.

FOR what profit is it unto us, if there be promised us an immortal time, whereas we have done the works that bring death?

And that there is promised us an everlasting hope, whereas ourselves being most wicked are made vain?

And that there are laid up for us dwellings of health and safety, whereas we have lived wickedly?

And that the glory of the Most High is kept to defend them which have led a wary[1] life, whereas we have walked in the most wicked ways of all?

[1] Chaste.

And that there should be shewed a paradise, whose fruit endureth for ever, wherein is security and medicine, since we shall not enter into it?

(For we have walked in unpleasant places.)

And that the faces of them which have used abstinence shall shine above the stars, whereas our faces shall be blacker than darkness?

For while we lived and committed iniquity, we considered not that we should begin to suffer for it after death.

Then answered he me, and said, This is the condition [1] of the battle which man that is born upon the earth shall fight;

That, if he be overcome, he shall suffer as thou hast said: but if he get the victory, he shall receive the thing that I say.

For this is the life whereof Moses spake unto the people while he lived, saying, Choose thee life, that thou mayest live.

Nevertheless they believed not him, nor yet the prophets after him, no, nor me which have spoken unto them,

That there should not be such heaviness,

[1] Intent.

in their destruction, as shall be joy over them that are persuaded to salvation.

I answered then, and said, I know, Lord, that the Most High is called merciful, in that he hath mercy upon them which are not yet come into the world,

And upon those also that turn to his law;

And that he is patient, and long suffereth those that have sinned, as his creatures;

And that he is bountiful, for he is ready to give where it needeth;

And that he is of great mercy, for he multiplieth more and more mercies to them that are present, and that are past, and also to them which are to come.

For if he shall not multiply his mercies, the world would not continue with them that inherit therein.

And he pardoneth; for if he did not so of his goodness, that they which have committed iniquities might be eased of them, the ten-thousandth part of men should not remain living.

And being judge, if he should not forgive them that are cured[1] with his word, and put out the multitude of contentions,

[1] Created.

There should be very few left peradventure in an innumerable multitude.

CHAPTER VIII.

Verses 20–24, 45–47.

O LORD, thou that dwellest in everlastingness, which beholdest from above things in the heaven and in the air;

Whose throne is inestimable; whose glory may not be comprehended; before whom the hosts of angels stand with trembling,

Whose service is conversant in wind and fire; whose word is true, and sayings constant; whose commandment is strong, and ordinance fearful;

Whose look drieth up the depths, and indignation maketh the mountains to melt away; which the truth witnesseth:

O hear the prayer of thy servant, and give ear to the petition of thy creature.

Be not wroth with us, but spare thy people, and have mercy upon thine own inheritance: for thou art merciful unto thy creature.

Then answered he me, and said, Things present are for the present, and things to come for such as be to come.

For thou comest far short that thou shouldest be able to love my creature more than I: but I have oft times drawn nigh unto thee, and unto it, but never to the unrighteous.

CHAPTER XII.

Verses 46, 47.

BE of good comfort, O Israel, and be not heavy, thou house of Jacob.

For the Highest hath you in remembrance, and the Mighty hath not forgotten you in temptation.

Tobit.

CHAPTER IV.

Verses 5–11, 14–19.

MY son, be mindful of the Lord our God all thy days, and let not thy will be set to sin, or to transgress his commandments: do uprightly all thy life long, and follow not the ways of unrighteousness.

For if thou deal truly, thy doings shall prosperously succeed to thee, and to all them that live justly.

Give alms of thy substance; and when thou givest alms, let not thine eye be envious, neither turn thy face from any poor, and the face of God shall not be turned away from thee.

If thou hast abundance, give alms accordingly: if thou have but a little, be not afraid to give according to that little:

For thou layest up a good treasure for thyself against the day of necessity.

Because that alms do deliver from death, and suffereth not to come into darkness.

For alms is a good gift unto all that give it in the sight of the Most High.

Let not the wages of any man, which hath wrought for thee, tarry with thee, but give him it out of hand: for if thou serve God, he will also repay thee: be circumspect, my son, in all things thou doest, and be wise in all thy conversation.

Do that to no man which thou hatest: drink not wine to make thee drunken: neither let drunkenness go with thee in thy journey.

Give of thy bread to the hungry, and of thy garments to them that are naked; and according to thine abundance give alms; and let not thine eye be envious, when thou givest alms.

Pour out thy bread on the burial of the just, but give nothing to the wicked.

Ask counsel of all that are wise, and despise not any counsel that is profitable.

Bless the Lord thy God alway, and desire of him that thy ways may be directed, and

that all thy paths and counsels may prosper: for every nation hath not counsel; but the Lord himself giveth all good things, and he humbleth whom he will, as he will; now therefore, my son, remember my commandments, neither let them be put out of thy mind.

CHAPTER XII.

Verses 6–10.

THEN he [Raphael] took them both apart, and said unto them, Bless God, praise him, and magnify him, and praise him for the things which he hath done unto you in the sight of all that live. It is good to praise God, and exalt his name, and honorably to shew forth the works of God; therefore be not slack to praise him.

It is good to keep close the secret of a king, but it is honorable to reveal the works of God. Do that which is good, and no evil shall touch you.

Prayer is good with fasting and alms and righteousness. A little with righteousness is better than much with unrighteousness.

It is better to give alms than to lay up gold.

For alms doth deliver from death, and shall purge away all sin. Those that exercise alms and righteousness shall be filled with life:

But they that sin are enemies to their own life.

CHAPTER XIII.

THEN Tobit wrote a prayer of rejoicing, and said, Blessed be God that liveth forever, and blessed be his kingdom.

For he doth scourge, and hath mercy: he leadeth down to hell, and bringeth up again: neither is there any that can avoid his hand.

Confess him before the Gentiles, ye children of Israel: for he hath scattered us among them.

There declare his greatness, and extol him before all the living: for he is our Lord, and he is the God our Father for ever.

And he will scourge us for our iniquities, and will have mercy again, and will gather us out of all nations, among whom he hath scattered us.

If ye turn to him with your whole heart, and with your whole mind, and deal uprightly before him, then will he turn unto you, and will not hide his face from you. Therefore see what he will do with you, and confess him with your whole mouth, and praise the Lord of might, and extol the everlasting King. In the land of my captivity do I praise him, and declare his might and majesty to a sinful nation. O ye sinners, turn and do justice before him: who can tell if he will accept you, and have mercy on you?

I will extol my God, and my soul shall praise the King of heaven, and shall rejoice in his greatness.

Let all men speak, and let all praise him for *his* righteousness.

O Jerusalem, the holy city, he will scourge thee for thy children's works, and will have mercy again on the sons of the righteous.

Give praise to the Lord, *for he is* good: and praise the everlasting King, that his tabernacle may be builded in thee again with joy, and let him make joyful there in thee those that are captives, and love in thee for ever those that are miserable.

Many nations shall come from far to the name of the Lord God with gifts in their hands, even gifts to the King of heaven; all generations shall praise thee with great joy.

Cursed *are* all they which hate thee, and blessed shall all be which love thee for ever.

Rejoice and be glad for the children of the just: for they shall be gathered together, and shall bless the Lord of the just.

O blessed *are* they which love thee, *for* they shall rejoice in thy peace: blessed *are* they which have been sorrowful for all thy scourges; for they shall rejoice for thee, when they have seen all thy glory, and shall be glad for ever.

Let my soul bless God the great King.

For Jerusalem shall be built up with sapphires, and emeralds, and precious stone: thy walls, and towers, and battlements, with pure gold.

And the streets of Jerusalem shall be paved with beryl, and carbuncle, and stones of Ophir.

And all her streets shall say, Alleluia; and they shall praise him, saying, Blessed be God, which hath extolled it for ever.

Baruch.

CHAPTER III.

Verses 1–15, 29–35.

O LORD Almighty, God of Israel, the soul in anguish, the troubled spirit, crieth unto thee.

Hear, O Lord, and have mercy ; for thou art merciful: and have pity upon us, because we have sinned before thee.

For thou endurest for ever, and we perish utterly.

O Lord Almighty, thou God of Israel, hear now the prayers of the dead Israelites, and of their children, which have sinned before thee, and not hearkened unto the voice of thee their God: for the which cause these plagues cleave unto us.

Remember not the iniquities of our forefathers : but think upon thy power and thy name now at this time.

For thou art the Lord our God, and thee, O Lord, will we praise.

And for this cause thou hast put thy fear in our hearts, to the intent that we should call upon thy name, and praise thee in our captivity: for we have called to mind all the iniquity of our forefathers, that sinned before thee.

Behold, we are yet this day in our captivity, where thou hast scattered us, for a reproach and a curse, and to be subject to payments, according to all the iniquities of our fathers, which departed from the Lord our God.

Hear, Israel, the commandments of life: give ear to understand wisdom.

How happeneth it, Israel, that thou art in thine enemies' land, that thou art waxen old in a strange country, that thou art defiled with the dead,

That thou art counted with them that go down into the grave?

Thou hast forsaken the fountain of wisdom.

For if thou hadst walked in the way of God, thou shouldest have dwelled in peace for ever.

Learn where is wisdom, where is strength, where is understanding; that thou mayest know also where is length of days, and life, where is the light of the eyes, and peace.

Who hath found out her place? or who hath come into her treasures?

Who hath gone up into heaven, and taken her, and brought her down from the clouds?

Who hath gone over the sea, and found her, and will bring her for pure gold?

No man knoweth her way, or thinketh of her path.

But he that knoweth all things knoweth her, and hath found her out with his understanding; he that prepared the earth for evermore hath filled it with four-footed beasts:

He that sendeth forth light, and it goeth, calleth it *again*, and it obeyeth him with fear.

The stars shined in their watches, and rejoiced: when he calleth them, they say, Here we be; and so with cheerfulness they shewed light unto him that made them.

This is our God, and there shall none other be accounted of in comparison of him.

CHAPTER IV.

Verses 4, 21, 22, 27–29.

O ISRAEL, happy are we: for things that are pleasing to God are made known unto us.

Be of good cheer, O my children, cry unto the Lord, and he shall deliver you from the power and hand of the enemies.

For my hope is in the Everlasting, that he will save you; and joy is come unto me from the Holy One, because of the mercy which shall soon come unto you from the Everlasting our Saviour.

Be of good comfort, O my children, and cry unto God: for ye shall be remembered of him that brought these things upon you.

For as it was your mind to go astray from God: so, being returned, seek him ten times more.

For he that hath brought these plagues upon you shall bring you everlasting joy again with your salvation.

THE

Song of the Three Holy Children.

VERSES 1, 23–68.

AND they walked in the midst of the fire, praising God, and blessing the Lord.

And the king's servants, that put them in, ceased not to make the oven hot with rosin, pitch, tow, and small wood;

So that the flame streamed forth above the furnace forty and nine cubits.

And it passed through, and burned those Chaldeans it found about the furnace.

But the angel of the Lord came down into the oven together with Azarias and his fellows, and smote the flame of the fire out of the oven;

And made the midst of the furnace as if it had been a moist* whistling wind, so that the fire touched them not at all, neither hurt nor troubled them.

[1] Or, cool.

Then the three, as out of one mouth, praised, glorified, and blessed God in the furnace, saying,

Blessed art thou, O Lord God of our fathers: and to be praised and exalted above all for ever.

And blessed is thy glorious and holy name: and to be praised and exalted above all for ever.

Blessed art thou in the temple of thine holy glory: and to be praised and glorified above all for ever.

Blessed art thou that beholdest the depths, and sittest upon the cherubims: and to be praised and exalted above all for ever.

Blessed art thou on the glorious throne of thy kingdom: and to be praised and glorified above all for ever.

Blessed art thou in the firmament of heaven: and above all to be praised and glorified for ever.

O all ye works of the Lord, bless ye the Lord: praise and exalt him above all for ever.

O ye heavens, bless ye the Lord: praise and exalt him above all for ever.

O ye angels of the Lord, bless ye the

Lord: praise and exalt him above all for ever.

O all ye waters that be above the heaven, bless ye the Lord: praise and exalt him above all for ever.

O all ye powers of the Lord, bless ye the Lord: praise and exalt him above all for ever.

O ye sun and moon, bless ye the Lord: praise and exalt him above all for ever.

O ye stars of heaven, bless ye the Lord: praise and exalt him above all for ever.

O every shower and dew, bless ye the Lord: praise and exalt him above all for ever.

O all ye winds, bless ye the Lord: praise and exalt him above all for ever.

O ye fire and heat, bless ye the Lord: praise and exalt him above all for ever.

O ye winter and summer, bless ye the Lord: praise and exalt him above all for ever.

O ye dews and storms of snow, bless ye the Lord: praise and exalt him above all for ever.

O ye nights and days, bless ye the Lord: praise and exalt him above all for ever.

O ye light and darkness, bless ye the Lord: praise and exalt him above all for ever.

O ye ice and cold, bless ye the Lord: praise and exalt him above all for ever.

O ye frost and snow, bless ye the Lord: praise and exalt him above all for ever.

O ye lightnings and clouds, bless ye the Lord: praise and exalt him above all for ever.

O let the earth bless the Lord: praise and exalt him above all for ever.

O ye mountains and little hills, bless ye the Lord: praise and exalt him above all for ever.

O all ye things that grow on the earth, bless ye the Lord: praise and exalt him above all for ever.

O ye fountains, bless ye the Lord: praise and exalt him above all for ever.

O ye seas and rivers, bless ye the Lord: praise and exalt him above all for ever.

O ye whales, and all that move in the waters, bless ye the Lord: praise and exalt him above all for ever.

O all ye fowls of the air, bless ye the Lord: praise and exalt him above all for ever.

O all ye beasts and cattle, bless ye the Lord: praise and exalt him above all for ever.

O ye children of men, bless ye the Lord: praise and exalt him above all for ever.

O Israel, bless ye the Lord: praise and exalt him above all for ever.

O ye priests of the Lord, bless ye the Lord: praise and exalt him above all for ever.

O ye servants of the Lord, bless ye the Lord: praise and exalt him above all for ever.

O ye spirits and souls of the righteous, bless ye the Lord: praise and exalt him above all for ever.

O ye holy and humble men of heart, bless ye the Lord: praise and exalt him above all for ever.

O Ananias, Azarias, and Misael, bless ye the Lord: praise and exalt him above all for ever: for he hath delivered us from hell,[1] and saved us from the hand of death, and delivered us out of the midst of the furnace *and* burning flame: even out of the midst of the fire hath he delivered us.

[1] Or, the grave.

O give thanks unto the Lord, because he is gracious: for his mercy *endureth* for ever.

O all ye that worship the Lord, bless the God of gods, praise him, and give him thanks: for his mercy *endureth* for ever.

The Prayer of Manasses,

KING OF JUDAH,

When he was holden captive in Babylon.

O LORD, Almighty God of our fathers, Abraham, Isaac, and Jacob, and of their righteous seed; who hast made heaven and earth, with all the ornament thereof; who hast bound the sea by the word of thy commandment; who hast shut up the deep, and sealed it by thy terrible and glorious name; whom all men fear, and tremble before thy power; for the majesty of thy glory cannot be borne, and thine angry threatening toward sinners is importable: but thy merciful promise is unmeasurable and unsearchable; for thou art the most high Lord, of great compassion, long suffering, very merciful, and repentest of the evils of men. Thou, O Lord, according to thy great goodness hast promised repentance and forgiveness to them that have

sinned against thee: and of thine infinite mercies hast appointed repentance unto sinners, that they may be saved. Thou therefore, O Lord, that art the God of the just, hast not appointed repentance to the just, as to Abraham, and Isaac, and Jacob, which have not sinned against thee; but thou hast appointed repentance unto me that am a sinner: for I have sinned above the number of the sands of the sea. My transgressions, O Lord, are multiplied: my transgressions are multiplied, and I am not worthy to behold and see the height of heaven for the multitude of mine iniquities. I am bowed down with many iron bands, that I cannot lift up mine head, neither have any release: for I have provoked thy wrath, and done evil before thee: I did not thy will, neither kept I thy commandments: I have set up abominations, and have multiplied offences. Now therefore I bow the knee of mine heart, beseeching thee of grace. I have sinned, O Lord, I have sinned, and I acknowledge mine iniquities: wherefore I humbly beseech thee, forgive me, O Lord, forgive me, and destroy me not with mine iniquities. Be not angry with me for ever,

by reserving evil for me; neither condemn me into the lower parts of the earth. For thou art the God, *even* the God of them that repent; and in me thou wilt shew all thy goodness; for thou wilt save me, that am unworthy, according to thy great mercy. Therefore I will praise thee for ever all the days of my life: for all the powers of the heavens do praise thee, and thine is the glory for ever and ever. Amen.

I. Maccabees.

CHAPTER VIII.

NOW Judas [Maccabeus] had heard of the fame of the Romans, that they were mighty and valiant men, and such as would lovingly accept all that joined themselves unto them, and make a league of amity with all that came unto them;

2 And that they were men of great valour. It was told him also of their wars and noble acts which they had done among the Galatians,[1] and how they had conquered them, and brought them under tribute;

3 And what they had done in the country of Spain, for the winning of the mines of silver and gold which is there;

4 And that by their policy and patience they had conquered all the place,[2] though it were very far from them; and the kings

[1] Or, Frenchmen. [2] Or, every place.

also that came against them from the uttermost part of the earth, till they had discomfited them, and given them a great overthrow, so that the rest did give them tribute every year:

5 Beside this, how they had discomfited in battle Philip, and Perseus, king of the Citims,[1] with others that lifted up themselves against them, and had overcome them:

6 How also Antiochus, the great king of Asia, that came against them in battle, having an hundred and twenty elephants, with horsemen, and chariots, and a very great army, was discomfited by them;

7 And how they took him alive, and covenanted that he, and such as reigned after him, should pay a great tribute, and give hostages, and that which was agreed upon,

8 And the country of India, and Media, and Lydia, and of the goodliest countries, which they took of him, and gave to king Eumenes:

9 Moreover, how the Grecians had determined to come and destroy them;

10 And that they, having knowledge

[1] Or, Macedonians.

thereof, sent against them a certain captain, and fighting with them slew many of them, and carried away captives their wives and their children, and spoiled them, and took possession of their lands, and pulled down their strong holds, and brought them to be their servants unto this day:

11 *It was told him* besides, how they destroyed and brought under their dominion all other kingdoms and isles that at any time resisted them;

12 But with their friends and such as relied upon them they kept amity: and that they had conquered kingdoms both far and nigh, insomuch as all that heard of their name were afraid of them:

13 Also that, whom they would help to a kingdom, those reign; and whom again they would, they displace: finally, that they were greatly exalted:

14 Yet for all this none of them wore a crown, or was clothed in purple, to be magnified thereby:

15 Moreover, how they had made for themselves a senate house, wherein three hundred and twenty men sat in counsel

daily, consulting alway for the people, to the end they might be well ordered:

16 And that they committed their government to one man every year, who ruled over all their country, and that all were obedient to that one, and that there was neither envy nor emulation among them.

17 In consideration of these things, Judas chose Eupolemus the son of John, *the son* of Accos, and Jason the son of Eleazar, and sent them to Rome, to make a league of amity and confederacy with them,

18 *And to entreat them* that they would take the yoke from them; for they saw that the kingdom of the Grecians did oppress Israel with servitude.

19 They went therefore to Rome, which was a very great journey, and came into the senate, where they spake and said,

20 Judas Maccabeus with his brethren, and the people of the Jews, have sent us unto you, to make a confederacy and peace with you, and that we might be registered your confederates and friends.

21 So that matter pleased the Romans well.

22 And this is the copy of the epistle

which *the senate* wrote back again on tables of brass, and sent to Jerusalem, that there they might have by them a memorial of peace and confederacy:

23 Good success be to the Romans, and to the people of the Jews, by sea and by land for ever: the sword also and enemy be far from them.

24 If there come first any war upon the Romans or any of their confederates throughout all their dominion,

25 The people of the Jews shall help them, as the time shall be appointed, with all their heart:

26 Neither shall they give any thing unto them that make war upon them, or aid them with victuals, weapons, money, or ships, as it hath seemed good unto the Romans; but they shall keep their covenants without taking any thing therefore.

27 In the same manner also, if war come first upon the nation of the Jews, the Romans shall help them with all their heart, according as the time shall be appointed them:

28 Neither shall victuals be given to them that take part against them, or weapons, or

money, or ships, as it hath seemed good to the Romans; but they shall keep their covenants, and that without deceit.

29 According to these articles did the Romans make a covenant with the people of the Jews.

30 Howbeit if hereafter the one party or the other shall think meet to add or diminish any thing, they may do it at their pleasures, and whatsoever they shall add or take away shall be ratified.

31 And as touching the evils that Demetrius doeth to the Jews, we have written unto him, saying, Wherefore hast thou made thy yoke heavy upon our friends and confederates the Jews?

32 If therefore they complain any more against thee, we will do them justice, and fight with thee by sea and by land.

CHAPTER IX.

Verses 1–10, 17, 18.

FURTHERMORE, when Demetrius heard that Nicanor and his host were slain in battle, he sent Bacchides and Alci-

mus into the land of Judea the second time, and with them the chief strength of his host:

Who went forth by the way that leadeth to Galgala, and pitched their tents before Masaloth, which is in Arbela, and after they had won it, they slew much people.

Also the first month of the hundred fifty and second year they encamped before Jerusalem:

From whence they removed and went to Berea, with twenty thousand footmen, and two thousand horsemen.

Now Judas had pitched his tents at Eleasa, and three thousand chosen men with him;

Who, seeing the multitude of the other army to be so great, were sore afraid; whereupon many conveyed themselves out of the host, insomuch as there abode of them no more but eight hundred men.

When Judas, therefore, saw that his host slipt away, and that the battle pressed upon him, he was sore troubled in mind, and much distressed, for that he had no time to gather them together.

Nevertheless, unto them that remained he

said, Let us arise and go up against our enemies, if peradventure we may be able to fight with them.

But they dehorted him, saying, We shall never be able: let us now rather save our lives, and hereafter we will return with our brethren, and fight against them: for we are but few.

Then Judas said, God forbid that I should do this thing, and flee away from them; if our time be come, let us die manfully for our brethren, and let us not stain our honour.

Whereupon there was a sore battle, insomuch as many were slain on both parts.

Judas also was killed,[1] and the remnant fled.

[1] 161 B.C.

II. Maccabees.

CHAPTER VI.

Verses 1–3, 18–31.

NOT long after this the king [Antiochus Epiphanes] sent an old man of Athens to compel the Jews to depart from the laws of their fathers, and not to live after the laws of God :

And to pollute also the temple in Jerusalem, and to call it the temple of Jupiter Olympius ; and that in Garizim, of Jupiter the Defender of strangers, as they did desire that dwelt in the place.

The coming in of this mischief was sore and grievous to the people.

Eleazar, one of the principal scribes, an aged man, and of a well-favored countenance, was constrained to open his mouth, and to eat swine's flesh.

But he, choosing rather to die gloriously, than to live stained with such an abomination, spit it forth, and came of his own accord to the torment,

As it behoved them to come, that are resolute to stand out against such things as are not lawful for love of life to be tasted.

But they that had the charge of that wicked feast, for the old acquaintance they had with the man, taking him aside, besought him to bring flesh of his own provision, such as was lawful for him to use, and make as if he did eat of the flesh taken from the sacrifice commanded by the king;

That in so doing he might be delivered from death, and for the old friendship with them find favour.

But he began to consider discreetly, and as became his age, and the excellency of his ancient years, and the honour of his gray head, whereunto he was come, and his most honest education from a child, or, rather, the holy law made and given by God: therefore he answered accordingly, and willed them straightways to send him to the grave.

For it becometh not our age, said he, in

any wise to dissemble, whereby many young persons might think that Eleazar, being fourscore years old and ten, were now gone to a strange religion ;

And so they, through mine hypocrisy, and desire to live a little time and a moment longer, should be deceived by me, and I get a stain to mine old age, and make it abominable.

For though for the present time I should be delivered from the punishment of men : yet should I not escape the hand of the Almighty, neither alive, nor dead.

Wherefore now, manfully changing this life, I will shew myself such an one as mine age requireth,

And leave a notable example to such as be young to die willingly and courageously, for the honourable and holy laws. And when he had said these words, immediately he went to the torment :

They that led him changing the good will they bare him a little before into hatred, because the aforesaid speeches proceeded, as they thought, from a desperate mind.

But when he was ready to die with stripes, he groaned, and said, It is manifest unto the

Lord, that hath the holy knowledge, that whereas I might have been delivered from death, I *now* endure sore pains in body by being beaten: but in soul am well content to suffer these things, because I fear him.

And thus this man died, leaving his death for an example of a noble courage, and a memorial of virtue, not only unto young men, but unto all his nation.

CHAPTER VII.

IT came to pass also, that seven brethren with their mother were taken, and compelled by the king against the law to taste swine's flesh, and were tormented with scourges and whips.

2 But one of them that spake first said thus, What wouldest thou ask or learn of us? We are ready to die, rather than to transgress the laws of our fathers.

3 Then the king, being in a rage, commanded pans and caldrons to be made hot:

4 Which forthwith being heated, he commanded to cut out the tongue of him that spake first, and to cut off the utmost parts

of his body, the rest of his brethren and his mother looking on.

5 Now when he was thus maimed in all his members, he commanded him being yet alive to be brought to the fire, and to be fried in the pan: and as the vapour of the pan was for a good space dispersed, they exhorted one another with the mother to die manfully, saying thus:

6 The Lord God looketh upon us, and in truth hath comfort in us, as Moses in his song, which witnessed to their faces, declared, saying, And he shall be comforted in his servants.

7 So when the first was dead after this manner, they brought the second to make him a mocking stock: and when they had pulled off the skin of his head with the hair, they asked him, Wilt thou eat, before thou be punished throughout every member of thy body?

8 But he answered in his own language, and said, No. Wherefore he also received the next torment in order, as the former did.

9 And when he was at the last gasp, he said, Thou like a fury takest us out of this present life, but the King of the world shall

raise us up, who have died for his laws, unto everlasting life.

10 After him was the third made a mocking stock: and when he was required, he put out his tongue, and that right soon, holding forth his hands manfully,

11 And said courageously, These I had from heaven; and for his laws I despise them; and from him I hope to receive them again.

12 Insomuch that the king, and they that were with him, marvelled at the young man's courage, for that he nothing regarded the pains.

13 Now when this man was dead also, they tormented and mangled the fourth in like manner.

14 So when he was ready to die, he said thus, It is good, being put to death by men, to look for hope from God to be raised up again by him: as for thee, thou shalt have no resurrection to life.

15 Afterward they brought the fifth also, and mangled him.

16 Then looked he unto the king, and said, Thou hast power over men, thou art corruptible, thou doest what thou wilt; yet

think not that our nation is forsaken of God;

17 But abide a while, and behold his great power, how he will torment thee and thy seed.

18 After him also they brought the sixth, who being ready to die said, Be not deceived without cause: for we suffer these things for ourselves, having sinned against our God: therefore marvellous things are done *unto us*.

19 But think not thou, that takest in hand to strive against God, that thou shalt escape unpunished.

20 But the mother was marvellous above all, and worthy of honourable memory: for when she saw her seven sons slain within the space of one day, she bare it with a good courage, because of the hope that she had in the Lord.

21 Yea, she exhorted every one of them in her own language, filled with courageous spirits; and stirring up her womanish thoughts with a manly stomach, she said unto them,

22 I cannot tell how ye came into my womb: for I neither gave you breath nor

life, neither was it I that formed the members of every one of you;

23 But doubtless the Creator of the world, who formed the generation of man, and found out the beginning of all things, will also of his own mercy give you breath and life again, as ye now regard not your own selves for his laws' sake.

24 Now Antiochus, thinking himself despised, and suspecting it to be a reproachful speech, whilst the youngest was yet alive, did not only exhort him by words, but also assured him with oaths, that he would make him both a rich and a happy man, if he would turn from the laws of his fathers; and that also he would take him for his friend, and trust him with affairs.

25 But when the young man would in no case hearken unto him, the king called his mother, and exhorted her that she would counsel the young man to save his life.

26 And when he had exhorted her with many words, she promised him that she would counsel her son.

27 But she, bowing herself toward him, laughing the cruel tyrant to scorn, spake in

her country language on this manner: O my son, have pity upon me that bare thee nine months in my womb, and gave thee suck three years, and nourished thee, and brought thee up unto this age, and endured the troubles of education.

28 I beseech thee, my son, look upon the heaven and the earth, and all that is therein, and consider that God made them of things that were not; and so was mankind made likewise.

29 Fear not this tormentor, but, being worthy of thy brethren, take thy death, that I may receive thee again in mercy with thy brethren.

30 While she was yet speaking these words, the young man said, Whom wait ye for? I will not obey the king's commandment: but I will obey the commandment of the law that was given unto our fathers by Moses.

31 And thou, that hast been the author of all mischief against the Hebrews, shalt not escape the hands of God.

32 For we suffer because of our sins.

33 And though the living Lord be angry with us a little while for our chastening and

correction, yet shall he be at one again with his servants.

34 But thou, O godless man, and of all other most wicked, be not lifted up without a cause, nor puffed up with uncertain hopes, lifting up thy hand against the servants of God:

35 For thou hast not yet escaped the judgment of Almighty God, who seeth all things.

36 For our brethren, who have now suffered a short pain, are dead under God's covenant of everlasting life: but thou, through the judgment of God, shalt receive just punishment for thy pride.

37 But I, as my brethren, offer up my body and life for the laws of our fathers, beseeching God that he would speedily be merciful unto our nation; and that thou by torments and plagues mayest confess, that he alone is God;

38 And that in me and my brethren the wrath of the Almighty, which is justly brought upon all our nation, may cease.

39 Then the king, being in a rage, handled him worse than all the rest, and took it grievously that he was mocked.

40 So this man died undefiled, and put his whole trust in the Lord.

41 Last of all after the sons the mother died.

CHAPTER XII.

Verses 36–45.

NOW when they that were with Gorgias had fought long, and were weary, Judas called upon the Lord, that he would shew himself to be their helper and leader of the battle.

And with that he began in his own language, and sung psalms with a loud voice, and rushing unawares upon Gorgias' men, he put them to flight.

So Judas gathered his host, and came into the city of Odollam. And when the seventh day came, they purified themselves, as the custom was, and kept the sabbath in the same place.

And upon the day following, as the use had been, Judas and his company came to take up the bodies of them that were slain, and to bury them with their kinsmen in their fathers' graves.

Now under the coats of every one that was slain they found things consecrated to the idols of the Jamnites, which is forbidden the Jews by the law. Then every man saw that this was the cause wherefore they were slain.

All men therefore praising the Lord the righteous Judge, who had opened the things that were hid,

Betook themselves unto prayer, and besought him that the sin committed might wholly be put out of remembrance. Besides, that noble Judas exhorted the people to keep themselves from sin, forsomuch as they saw before their eyes the things that came to pass for the sins of those that were slain.

And when he had made a gathering throughout the company to the sum of two thousand drachms of silver, he sent it to Jerusalem to offer a sin offering, doing therein very well and honestly, in that he was mindful of the resurrection:

For if he had not hoped that they that were slain should have risen again, it had been superfluous and vain to pray for the dead.[1]

[1] Dean Milman says, "This is the earliest *distinct* assertion of the Jewish belief in the resurrection."

And also in that he perceived that there was great favour laid up for those that died godly, it was an holy and good thought. Whereupon he made a reconciliation for the dead, that they might be delivered from sin.

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